

The Homilist



Vol. 1. Fourth Series.

THE HOMILIST.

CONDUCTED BY

DAVID THOMAS, D.D.,

AUTHOR OF THE "BIBLICAL LITURGY," "CRISIS OF BEING," "CORE OF CREEDS," "PROGRESS OF BEING," "RESURRECTIONS," &c. &c.

VOL. I. FOURTH SERIES.

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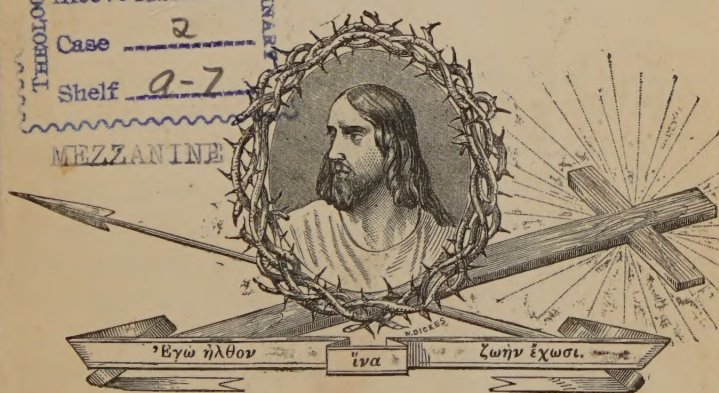
VOLUME XII. FROM COMMENCEMENT.

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"THE LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—*Paul.*

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PREFACE.

THIS is the TWENTY-SECOND volume of the HOMILIST, and the *First of the Fourth Series*. This Series is of greater bulk than any of the preceding, contains a larger variety of matter, is enriched by the contributions of new and able writers, and starts with a circulation larger than ever.

As the old key-note will still rule the melodies of the HOMILIST, and no new specific description is requisite, the former preface may be again transcribed.

“First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented ‘germs,’ which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

“Secondly: The book has no *denominationalism*. It has no special reference to ‘*our body*,’ or to ‘*our Church*.’ As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the HOMILIST to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

“Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which constitute what is called the ‘orthodox creed’—has, nevertheless, the deep and

ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the heart and life every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel, than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the HOMILIST did something towards the spiritual education of humanity, in its endeavours to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS.

Loughborough Park, Brixton.

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A HOMILY

ON

The Well-tested Friend of Humanity.

“A tried stone.”—Isa. xxviii. 16.



CHRIST is this “tried stone.” All acknowledged expositors admit this. Peter’s quotation (1 Peter ii. 6) proves it. The grand subject of the context, including this whole verse and the following one, is a *holy moral character*—the character which God requires man to cultivate. Three things are taught concerning this subject. First: That Christ is *essential* to such a character.

He is the “. . . foundation stone, a tried stone, a precious stone, a sure foundation.” He is, in truth, the model, the medium, and the main-spring of all *moral excellence* in the world, the foundation of all that is true in the character of man. Secondly: Faith is the *builder* of such a character. “. . . he that believeth.” Man is renovated, controlled, and fashioned by motives. Motives are formed by beliefs, and the beliefs for the construction of a good character must be founded on Christ. Thirdly: God is the *judge* of such a character. (1.) He measures it by the law of rectitude. “. . . He lays judgment to the line, and righteousness to the plummet.” (2.) He tests it by the dispensations of his

government. “. . . hail shall sweep away the refuges of lies,” &c.

But the point on which we shall now fasten attention, is, that He who is the essential foundation of that character which God requires man to cultivate is *well tested*. Christ is a “tried stone.” Man’s destiny depends upon his character. In it are the germs of Paradise and the elements of Tophet. Now it is our blessedness to know that He who came to give the world a new and holy character is no empirical or charlatanic reformer, but one who has been thoroughly *tried* in the glorious work. In illustrating this point we observe:—

I. HE HAS BEEN “TRIED” BY THE MISSION HE UNDERTOOK. He came here to give such a knowledge of the nature, the love, the relations and the claims of God, as would effect a moral restoration of the world. Salvation consisteth in the knowledge of God “. . . this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent.” But, in this God-revealing mission, how was He *tried*? His *love*, the root of all excellence was tried in its two great branches of piety and philanthropy. In prosecuting his divine undertaking, He became so completely the victim of human and hellish malignity, that He seemed to be forsaken of his Father. He whose purpose He wrought out appeared to leave Him to the rage of hell and the fury of wicked men. Was not this trying to his piety? trying to his loving confidence in the everlasting Father? Yet He bore the test. He stood it well. Down in the depths of agony we hear Him say “. . . Not my will, but thine be done.” What sublime faith in the Eternal is this? Let Him be preached not merely as the object of faith but as the example too. Thus Paul exhibited Him to the Hebrews when he spoke of Him as “. . . the author and finisher of faith.” He was tried in his *philanthropy* also. He worked for men who “. . . hated Him without a cause,” hated Him so infernally that no tortures were too exerceuating,

no degradation too ignominious to gratify their malignity. In all this did He not prove the *disinterestedness*, the *force* and *forgivingness* of his philanthropy? Disinterestedness! What had He to gain for Himself for his amazing self-sacrifices? Nothing—nothing but the cross. Force! What power was there in that love—that love which bore Him on, single handedly, to the end? “. . . He trod the winepress alone, and of the people there was none with him.” Forgivingness! “. . . When He was reviled He reviled not again.” On the cross He prayed for his enemies. “. . . Father forgive them, for they know not what they do.” Is it possible to conceive of a *severer* test being applied to his love for God and man than that which was applied to Him in the trials and sufferings connected with the work which He came to accomplish? And yet these sufferings, instead of cooling the ardour or dimming the lustre of this heavenly fire, made it more intense and more radiant. Love is the soul of goodness. Never did the world have such an exhibition of love as that which beamed forth from Christ in his sufferings. As pressure brings out aroma from the fragrant plant, and as night calls forth the stars, Christ’s sufferings revealed the reality and infinitude of his love.

II. HE HAS BEEN “TRIED” BY THE RIGOROUS SCRUTINY OF HIS ENEMIES. First: *The scrutiny of his contemporaneous enemies has done so.* He lived his public life under a system of keen-eyed and vigilant espionage. The eye of malignant scrutiny glared on Him at every turn. The Scribes and Pharisees, were they not ever on the watch, anxious to discover some flaw in action, some defect in temper, some error in word? No less than six attempts did they make in order to convict Him of wrong. From Gethsemane He was taken to Annas, father-in-law to the high priest; from Annas He was taken before Caiaphas; from Caiaphas He was taken to the hall of the Sanhedrim; from the hall of the Sanhedrim He was taken before Pilate; from Pilate He was sent to Herod, and from Herod back to

Pilate. Every test that could be invented was applied in order to convict Him of wrong. But how triumphantly He passed through the ordeal! Even Pilate who, overborne by public clamour, pronounced the sentence, confessed belief in his innocence by washing his hands in the open court. The day of Pentecost brought new and resistless testimony to his rectitude. Three thousand men who knew his history well, remembering the awful crime of having put the innocent One to death, were pricked to the heart, and exclaimed. “. . . Men and brethren, what shall we do?”

Secondly: *The scrutiny of His succeeding enemies has done so.* He has had keen-eyed enemies from Celsus, the Epicurean who wrote his “*Logus Althes*,” down to the hostile critics of the present day. Indeed, never did the Pharisee of his times watch his life with a greater severity in order to detect some wrong, than many in these latter times have in prosecuting their critical research into the history of his life. Some have gone to his biography in order to prove his existence a mere *myth*; others, to show that, whilst He had a historic existence, He was only a human impostor working his so-called miracles by secret arts, and thus practising on the credulity of his age; whilst others have sought to prove that He was nothing more than a self-deceiving enthusiast, a fiery *fanatic*, not only deluding Himself, but having that superior force of being as enabled Him easily to delude his fellow men. Struass, of Germany, and Rénan, of France, men of signal ability and high attainments, stand prominently amongst those who have submitted Christ to the most crucial of hostile criticism in order to prove Him unworthy of the unbounded faith of man, as the Son of God and the Saviour of the world. But who that has read the works of Neander, Rothe, Tholuck, Ullmann, Dorner, Lange, Henstenberg, including not a few able French and English authors who have answered these hostile critics, do not feel that Christ has stood well the severest of these tests? The prisoner has

left the court not only free from every charge of guilt, but with the step of a holy man, and in the calm majesty of a God. "Every part of science," says Professor Hitchcock, "which has been supposed, by the fears of friends or the malice of foes, to conflict with religion, has been found at length, when fully understood, to be in perfect harmony with its principles, and even to illustrate them." Thus, in truth, it has been with the person and character of Christ. All the charges that the acutest of hostile intellects have laid against Him, when thoroughly examined and properly answered, have only served to reveal Him in a more commanding glory to thoughtful souls.

III. HE HAS BEEN "TRIED" BY THE INFLUENCE HE HAS EXERTED ON HUMANITY. If every tree is to be judged by its fruits, it is natural to ask, What has been the fruit of Christ's history upon the world? And here we may raise two questions:—

First: *What has been his influence upon his faithful followers?* Has He been to them all that they had reason to expect? Whilst He never promised them exemption from the ordinary trials of life, or even from the persecution of enemies, He pledged them peace of conscience, freedom of spirit, power of endurance, loving sympathies, communion with the Great Father, and high hopes of a glorious future. Have these promises ever failed? Ask his *faithful* followers. They alone can answer the question, for to them alone were they made. Ask them if Christ has been to them according to his word. We fear not the reply. Not one among the millions will say that He has been deceived. All will say, We have tried Him—tried Him in every circumstance of life.

"... To as many as received him to them gave he power to become the sons of God." All his recipients have received a new life—a new destiny—a new world. Those of his followers who have studied Him most profoundly, and followed Him most loyally, have ever uttered

with the greatest emphasis “. . . Thou art Christ, the Son of the living God.” Who, in our England, studied with greater ability and thoroughness his life than Archbishop Whately? and he died attesting his confidence in Him. His last words, to one who called his intellect glorious, were, “Do not call intellect glorious; there is nothing glorious but Christ”; and to another who said to him, “The great fortitude of your character now supports you,” he said, “No, it is not my fortitude that supports me, but my faith in Christ”; and to another, who said, “You are dying as you lived, great to the last,” he said, “I am dying as I lived, with faith in Jesus.”

Secondly : *What has been his general influence upon the world?* Has his influence been as *unique* as his personal character revealed in the Evangelists? Undoubtedly, yes. There is nothing like it. No one throughout the ages has appeared who has put an influence forth like his. There is nothing like it either in growth or salutariness. During the first three centuries it spread through the earth. In every part of the world, says Tertullian, throughout all Greece, and in all other nations, there are innumerable and immense multitudes who, having left the laws of the country and those they esteemed gods, have given themselves up to the law of Moses and Christ. And its influence has been increasing ever since. It is felt in a greater and less degree through all those sections of humanity that are destined to absorb into themselves all other tribes. And this wide, ever-growing influence is, on the whole, *salutary*. It has always been in favour of the highest intelligence, liberty, morality, social order, and true progress. None has ever originated such a river of influence as Jesus of Nazareth. The most influential men besides, even Confucius and Mahomet, have only touched a class, reached a certain zone, operated upon a certain type of soul, grew for a certain period, and then began to wane. Christ's influence rolls over all zones, and affects alike men of every mental mould and measure. Thus, his influence upon mankind

throughout the ages has *tried* Him, and proved Him to be, with a force which no logic can convey, the Christ of God, the Holy Anointed of heaven. Who will say, then, that Christ has not been well *tried*? What test, during eighteen centuries, has not been applied to Him by his enemies? And yet He stands to-day, in the mind of humanity, more powerful and more glorious than ever! "The Sun of Righteousness" has been growing brighter in the moral heaven of human history notwithstanding the infidel smoke of centuries. Why this? One reason is, his character answers to the highest *ideal* of moral excellence that rises to the souls of men. God has so formed our moral mind that an ideal of goodness rises on its horizon as certain as the sun rises on the earth. The felt discordance between the actual and ideal is our moral misery. Ever do we struggle after the divine image. Men see it embodied in Christ, and thus they feel an indissoluble spiritual affinity with Him. Whatever moral progress the world makes, this ideal is still in an advance. Another reason is, his doctrines accord with the highest intelligence. However far we progress in science and general enlightenment, we can never outgrow the ideas of Jesus. They are always in advance. Like the mystic pillar in the wilderness, they go before the human pilgrim. Another reason is, his spirit gives to man the highest life. He that drinks in the mind of Jesus gets translated into that sublime mood of being in which the soul is made harmonious with itself, the universe, and its God.

CONCLUSION.—The subject suggests—

First: *An encouragement to Christians.* Brothers. Our religion is no experiment. We are resting on One for our guidance and happiness who has borne the test of ages. "On this rock will I build my Church, and the gates of hell shall not prevail against it." On this rock we build with confidence. The rains of tribulation may descend; the floods of revolution may come, and the winds of judgment may blow and beat on our house, but it will not fall, for it is built upon a rock. "I give unto my sheep eternal life,

neither shall any man pluck them out of my hand." The subject suggests—

Secondly: *A warning to infidels.* In the light of the thoughts we have propounded, does not your opposition to Christ appear *impious*? Have not the testings He has stood, and the influence He has exerted through ages, fully demonstrated, not only his super-humanity, but his very Godhood? The stone which the builders refused has become the chief stone in the building of modern society. The branded name of the crucified Galilean is to-day, notwithstanding the opposition of centuries, the name above every name throughout the civilized world. To oppose Him is to set yourself against the heavens, against Omnipotence itself. To oppose Him is *futile*. What can you do that has not been already done to damn his reputation, to roll back his influence, and to annihilate the remembrance of his name? Can you invent and employ more torturing instruments of persecution? Has your malignity more genius, more scholarship, more keen-eyed criticism to call into operation than the past has employed? Who have you got that can write more brilliantly than Voltaire, more scholarly than Strauss, with more fascination than Rénan? Surely it is time for you to see that your opposing efforts are as madly futile as if you endeavoured to stop the planets in their course, or roll back the billows of the advancing tide. Nay, more than impious, more than futile is your opposition to Christ; it is *inhuman*. In opposing Him you are sinning against the interest of your species. Who has helped your race as Jesus has? What sage or poet, what hero or statesman, has served your kind so nobly and so well? Show me one single spot on the map of the modern world where commercial enterprise is stirring, where philanthropy multiplies asylums for the alleviation of human misery, where woman has her rights recognised and raised to an equality with man, where domestic happiness abounds and social order is established, where education advances and freedom triumphs, where, in fact, humanity

is moving on to higher light and more complete enjoyment—I say, show me such things as these in any part of the world where Christ has not been with his teachings and his Spirit. Quench the light of his influence among men to-day, and you will roll back the world into the darkness of barbaric times. To oppose Him, therefore, is to play the part of a fiendish misanthropy. The subject suggests—

Thirdly: *An invitation to all.* Men and brethren, your character is your spiritual house, your spiritual world, that in which you will spend an existence either of misery or of bliss. The only true foundation of that house is Christ. Other foundations can no man lay than that which is laid, “which is Jesus Christ.” Come and build on this, it has been well tried. Other productions men have tried; but they have failed. Christ has stood the test of time. We are wont to trust what has been well-tried. We trust the well-tried medicine and take it; the well-tried bridge, and cross the rolling torrent. We trust nature, because *she* has been tried—tried not only in the laboratory of the chemist, in the cabinet of the antiquary, in the caverns of the geologist, but in the daily experience of a thousand generations. Hence farmers, merchants, mariners, all trust her. For this reason trust Christ. No chemist, geologist, or any other of the shrewdest of natural philosophers has ever tested nature so thoroughly as Christ has been tested.

Brethren: This morning, the dawn of a New Year fills us with many saddening memories, and bodings not less subduing. Another year is gone, is added to our past, and lies behind us as a vast shadowy region, in which is buried a world of blessings, and in which, too, lurks the hideous ghost of many a sin. What this New Year will bring to us is known only to Him who sees the end from the beginning. Great changes will of course take place, for in the affairs and lives of mortals time works mighty revolutions. I confess that amidst the saddening memories and strange forebodings which this day evokes within me, the subject of my discourse comes with a soul-calming and sustaining

power. Christ is a well-tried friend. The flood of time, which sweeps kingdoms from the earth, and bears generations of men into the great eternity, works no change in Him—no change in his strength, in his purposes, in his love. Macaulay once imagined that in some far distant day a “traveller from New Zealand might, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul’s.” Such may happen. Neither London, nor St. Paul’s, nor aught that is human on the earth is proof against the moulding breath of time.

“Time lays his hand
On pyramids of brass, and ruins quite
What all the fond artificers did think
Immortal workmanship: he sends his worms
To books, to old records, and they devour
Th’ inscriptions. He loves ingratitude,
For he destroyed the memory of man.”

SIR WM. DAVENANT.

How blessed the knowledge, how soul-inspiring the assurance that He on whom we are building our all for eternity, “will remain the same yesterday, to-day, and for ever.” “Wherefore, we receiving a kingdom which *cannot be moved*, let us have grace whereby we may serve God acceptably with reverence and godly fear.”



Lead, kindly Light, amid the encircling gloom;
Lead Thou me on.

The night is dark, and I am far from home;
Lead Thou me on.

Keep thou my feet; I do not ask to see
The distant scene, one step ’s enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;

I loved to choose and see my path; but now
Lead Thou me on.

I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

SUBJECT : *The Divine Picture both of a Happy and an Unhappy Man.*

“Blessed is the man
That walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord :
And in his law doth he meditate day and night.
And he shall be like a tree
Planted by the rivers of water,
That bringeth forth his fruit in his season ;
His leaf also shall not wither :
And whatsoever he doeth shall prosper.
The ungodly are not so :
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous,
But the way of the ungodly shall perish.”—Psa. i. 4—6.

HISTORY : Of the circumstances occasioning this poem nothing is known. It has no title prefixed to it, nor does it contain

any allusion by which we could ascertain either its authorship or date of composition. Hence some critics ascribe it to David, and some to Ezra. In this case the history of circumstances is not important. The poem is self-revealing, contains truths independent of circumstances, and is evidently put as a preface to the whole book. It is referred to in Acts iv. 33.

ANNOTATIONS:—"Blessed."—The word is in the plural number in the original. Lit. *Oh, the happinesses*:—an exclamation of strong emotion, as if resulting from reflection on the subject. "Oh, the blessednesses" of "*the man*:"—the word is emphatic:—That man a rare character; one amongst a thousand; that man, wherever he may be, in whatever age, or in whatever part of the world he may be. "*Walketh*,"—"standeth,"—"sitteth."—Degrees of wickedness, a graduated scale of depravity. "*Ungodly*"—"sinners"—"scornful."—Degrees, again; the first without God, the second against God, the third, contempt for God. "*Law*:"—All inspired writings then extant. God's will is the law, the Bible is the revelation of that will. "*Like a tree*:"—(Jeremiah xvii. 7, 8. "*Planted*:"—The word has the idea of fixedness or stability. "*By the rivers*:"—In hot countries the tree planted without water would perish in a few days; every garden, therefore, has a reservoir of water drawn from the rivers or springs, or collected in the rainy season. In Damascus, we are told, there is not a garden but has a fine, quick stream running through it. "*Like the chaff which the wind driveth away*." "Corn in the East is winnowed in the open air, by throwing it up against the wind from a shovel."—*Shaw*. "In the East the threshing-floors are placed upon the heights. They throw aloft the corn that has been threshed, until the wind has driven the chaff way."—*Hengstenberg*. "*Shall not stand in the judgment*:"—i.e., at the bar of God. "*Stand*" is a forensic term, denoting to stand acquitted.

ARGUMENT.—The argument of the whole psalm is, that character determines destiny. There is a character that will bless a man, and there is a character will curse him.

HOMILETICS.—Here we have a picture both of a happy and unhappy man.

I. THE DIVINE PICTURE OF A HAPPY MAN.

1. HE ESCHIEVES THE WRONG. First, *He does not walk in "the counsels of the ungodly."* The ungodly have their counsels. They have their maxims and their contrivances, both for business and for pleasure. The truly happy man avoids these. Whilst in the world he may have often to cross their path, but he does not walk in it. Secondly: *He does not stand in "the way of sinners."* Sinners have their

way. It is the way of error, selfishness, sensuality, impiety. The truly happy man does not stand in it. Thirdly: *He does not sit in the "seat of the scornful."* The scorner is the worst and blackest type of sinners. No class of men are nearer hell than religious scoffers. The good man avoids their seat. "I sat not," says Jeremiah, "in the assembly of the mockers, nor rejoiced." Such is a *negative* description of the truly happy man. There is no happiness in fellowship with the "ungodly," "sinners," and "scorners."

2. HE DELIGHTS IN THE RIGHT. "His delight is in the law of the Lord; and in his law doth he meditate day and night." This delight implies—First: *The highest love.* Human nature never delights in that which it loves not. He who delights in the Divine law, loves it, not merely because it answers to his intuitions of moral propriety, nor merely because it is designed and fitted to yield happiness to all who obey it, but *mainly* because of the glorious character of its Author. To delight in the law you must love the law-giver. The delight, Secondly, *insures the highest activity*:—the activity of *mind*:—"In His law doth he meditate day and night." What we love most, we think about most. The study of God is the glory of finite intelligence.

3. HE FLOURISHES PERENNIALY. "He shall be like a tree planted by the rivers of water," &c. First: *He is permanent in position.* He is planted. The idea is stability. His spiritual nature is deeply rooted by the ever flowing rivers of Divine truth. No hurricane can uproot that tree; enemies may hew its branches, but never tear up its root. They have struck deep into the primal Fount of Life. "Who shall separate us from the love of God?" &c. Secondly: *He is permanent in beauty.* "His leaf also shall not wither." All material beauty necessarily fades, moral beauty need never fade. There is in virtuous thoughts and deeds a freshness of beauty, like the opening leaves of spring. Thirdly: *He is permanent in fruitfulness.* "He bringeth forth fruit in his season." "Whatsoever he doeth shall prosper." Usefulness marks his course here and hereafter. "The trees of the Lord are full of sap," and they are for ever beautiful in form and clustering with fruit.

II. THE DIVINE PICTURE OF AN UNHAPPY MAN.

1. HIS CONDITION IS THAT OF GREAT DESTITUTION. "The ungodly are not so, but are like the chaff which the wind driveth away." First: *They are without root.* "They are chaff," not "trees," no real life in them. The life of true manhood is extinct. Secondly: *They are without beauty.* There is nothing interesting in chaff; there is nothing in the character of ungodliness on which one can look with complacency; wickedness is loathsome. Thirdly: *They are without value.* Chaff—the precious grain is gone, nothing but the husk is left. The ungodly man is but a worthless shell, he has lost the germ of his manhood—love to God. Fourthly: *They are without power.* "The wind driveth it away." He is at the mercy of the wind of external circumstances, which tosses him about at its pleasure. The ungodly man is the creature of circumstances.

2. HIS CHARACTER IS WITHOUT DEFENCE. "Shall not stand the judgment." There is justice in the universe, and every man must consciously confront that justice some time, he must appear in the great court of punitive righteousness. "We must all appear before the judgment-seat of Christ," &c. Now the sinner will not be able to "*stand*" in a law sense, in this court. The man arraigned for some offence in the court of human judicature will not be able to *stand* unless he can make out one of three things: (1) That he has never committed the offence with which he is charged, or (2) that if he committed the offence it was accidental not intentional, or (3) that his offence was one single exception in the history of a life that had been signally loyal, and of high service to the state. Can the sinner stand at the bar of God on either of these grounds?

3. HIS FELLOWSHIP WITH THE GOOD MUST TERMINATE. "Nor sinners in the congregation of the righteous." The good and the bad mingle together in this life. The tares and the wheat grow together. It will not be ever so. Heaven has decreed a separation. The great Judge shall divide them as the shepherd divideth his sheep, the one on the right hand and the other on the left. The wicked must be divided from the good. "Nothing that defileth or that worketh abomination, nothing that maketh a lie."

4. HIS DESTINY WILL BE UTTER RUIN. "For the Lord

knoweth the way of the righteous ; but the way of the ungodly shall perish." He shall *perish*, not his *existence*, nor his *consciousness*, nor his *obligations*, but all that makes existence worth having shall perish. The Lord knoweth—approves of the righteous, and they are blessed. He does not approve of the ungodly, and they *perish*.

P S A L M S .

THE Greeks call this book the Psalter, and deservedly give it many high commendations, as that it is the Soul's Anatomy, the Law's Epitome, the Gospel's Index, the Garden of the Scriptures, a Sweet Field and Rosary of Promises, Precepts, Predictions, Praises, Soliloquies, &c., the very Heart and Soul of God, the Tongue and Pen of David, a man after God's own heart, one murmur of whose *michtam* or *maschil*, one touch of whose heavenly harp is far above all the buskined raptures, garish phantasms, splendid vanities, pageants, and landscapes of profane wits ; far better worthy to be written in letters of gold than Pindar's Seventh 'Ode' in the temple at Rhodes ; and far more fit to have been laid up as a rare and precious jewel, in the Persian Casket, embroidered with gold and pearl, than 'Homer's Iliads,' for which it was reserved by great Alexander.

T. TRAPP.

MEN seemingly the most unlikely to express enthusiasm about any such matters—lawyers and statisticians immersed deeply in this world's business, classical scholars, familiar with other models of beauty, other standards of art—these have been forward as the forwardest to set their seal to this book ; have left their confession that it was the voice of the inmost heart, that the spirit of it passed into their spirits, as did the spirit of no other book, that it found them more often, and at greater depths of their being, lifted them to higher heights than did any other, or as one greatly-suffering man, telling of the solace which he found from this book of Psalms in the hours of a long imprisonment, has expressed it, that it bore him up, as a lark perched between an eagle's wings is borne up into the everlasting sunlight, till he saw the world and all its trouble for ever underneath him.

ARCHBISHOP TRENCH.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of their WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT: *Paul at Malta—Good in Christianity.*

“In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So, when this was done, others also, which had diseases in the island, came, and were healed.”—Acts xxviii. 7—9.

WE have seen that the conduct of the Maltese towards Paul manifested a certain kind and measure of *good* that is found even in the heathen world; and now the conduct of Paul toward the Maltese, recorded in these verses, gives us an insight into a good which is found only in Christendom—the good of Christianity. The service that the apostle renders the Maltese, here recorded, suggests that the good in Christianity is supernatural, restorative, and impartial.

I. HERE IS THE SUPERNATURAL. Paul performs a miracle upon the father of Publius. This Publius was most probably the governor of the island. Heathen though he was, he had a heart that was touched into compassion at the sufferings of Paul and his shipwrecked companions. He received, and lodged them “three days courteously.” The word courteously means benevolently or philanthropically. The father of this chief was the patient on whom the great apostle performed his miraculous operation. “He lay sick of a fever and of a bloody flux.” “It has been remarked, that no writer of the New Testament uses such exact technical expressions for diseases as Luke, who was

trained as a physician. Formerly it was maintained that a dry climate, such as Malta, did not generate dysentery and inflammation of the lower bowels; but recently physicians resident in the island have shown that these diseases are by no means uncommon at the present day.”—*Hackett*. In the effectuation of this cure, Paul only did that which was a part of his great mission as an apostle of the new faith! “. . . They shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover.” Christianity is good in a *supernatural* form. It is a good, not naturally rising from the human heart, but supernaturally imported from Heaven. The history both of its Founder and of its apostles is essentially supernatural. Christianity is a stone cut out of the mountain “*without hands*.”

II. HERE IS THE RESTORATIVE. “. . . Paul entered in, and prayed, and laid his hands on him, and healed him.” The supernatural power with which Paul, as the apostle of Christianity was endowed, was not to inflict diseases but to remove them, not to destroy men’s lives but to save them. Restoration is the great work of Christianity. In all the miracles of Christ there is only one connected with destruction, and that was on the fruitless fig-tree. Redemption is its mission. First: *It redeems men from moral diseases*. From error, carnality, selfishness, impiety, guilt, &c. Secondly: *By redeeming men from moral diseases, it redeems them from all others*, corporeal, social, and political. Its grand consummation will be the redemption of the entire man, body and soul, from all evil.

III. HERE IS THE IMPARTIAL. “. . . So when this was done, others also, which had diseases in the island, came and were healed.” The healing of the father of Publius, their host, was the commencement of a series of miraculous cures. The afflicted from all parts of the island came to the messenger of Christianity, and he healed them. He treated all alike, he knew of no distinction of birth, influence, or position. They were human, and as such he sympathized with them and restored them. Christianity is no respecter of persons. It has the same message to all,—barbarian, Scythian, bondmen, free. It offers salvation to all.

SUBJECT: *Paul's journey from Malta to Rome.*

"Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli; where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns; whom, when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him."—Acts xxviii. 11—16.

THESE verses bring under our notice three things:—Paul's departure from Malta; his voyage to Puteoli; his walk from Puteoli to Rome.

I. HIS DEPARTURE FROM MALTA. "... Who also honoured us with many honours, and when we departed they laded us with such things as were necessary."

First: *The attentions they received on leaving the island.* The natives having received nothing but priceless gifts from the apostle expressed their gratitude by presenting them with "many honours"—gifts, and also such things as were necessary in the voyage. The men who will present Christianity to heathens as Paul presented it to them, will, instead of generating their suspicions and enmity, leave them with grateful memories and loving hearts. It is not in human nature to hate the good and kind.

Secondly: *The time when they left the island.* "After three months." All that we have recorded of Paul's doings there those three months are these few verses. We should like to have had a full history of his three months' labours and trials at Malta. We may rest assured that every day was spent in preaching Jesus of Nazareth.

Thirdly: *The ship in which they left the island.* "... We departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux." This vessel was, no doubt,

like the one in which he had been wrecked—a corn ship from Egypt. She had “wintered in the isle.” Her sign is given, “Castor and Pollux.” The ancient ships, besides the sign of some tutelary god upon the stern, bore a carved or painted figure-head upon the prow, which gave name to the vessel ; but in some cases, and, perhaps, in this, the *insignia* and *tutelar* were the same, *Castor and Pollux*, literally *Dioscini*, i.e., the boys or sons of Jupiter (and Leda), regarded by the ancients as the gods of navigation and the guardians of seamen. This particular is mentioned, not to show the piety or superstition of the mariners, nor to show how Paul was brought into compulsory contact with heathenish corruptions, but as a lively reminiscence on the part of an eye-witness.

II. HIS VOYAGE TO PUTEOLI. “. . . And landing at Syracuse, we tarried there three days.” “*Syracuse* is the capital of Sicily, a town in the eastern part of the island, the birthplace of the famous mathematician and philosopher, Archimedes, and celebrated for its wealth, splendour, and arts. Its modern name is Syracusor ; it has a population of about 20,000.”—*Livermore*. The three days’ residence here was probably for commercial purposes. “. . . From thence we fetched a compass.” That is, coasted round. “. . . And came to Rhegium,” the name of a town and promontory situated on the Italian coast, in Calabria, across the straits from Sicily. It was ruined by an earthquake in 1783. From thence, in one day, they reached Puteoli. “The port of Puteoli was, in the century before and in the century after Christ, the most famous in the western coast of Lower Italy, particularly for Eastern produce. Here the Egyptian corn-ships were accustomed to unload. It was the custom also to land here from Syria and to proceed to Rome by land.”—*Lange*. “The voyage from Syracuse to this port took them through the straits between Italy and Sicily, on the Italian side of which were the noted rocks called *Scylla*, and, on the Sicilian, the whirlpool called *Charybdis*.” At this place the apostle “found brethren” who desired him “to tarry with them seven days.” How the Gospel reached this place, and who were the instruments of converting these men to Christianity we are not told. Probably some of the disciples from Jerusalem who had

been scattered abroad in time of persecution, went through Italy preaching the Gospel."

III. HIS WALK FROM PUTEOLI TO ROME. ". . . And so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns : whom when Paul saw, he thanked God, and took courage." Tidings having gone from Puteoli to Rome of Paul's arrival, brethren from the imperial city hastened to meet him, and they meet at Appii Forum and The Three Taverns, two well-known stopping places on the oldest and most famous Roman roads. Appii Forum was a market-place, and Tres Tabernæ a group of shops and inns ; the former about forty miles from Rome, the latter ten miles nearer. The meeting of these brethren gave new inspiration to the apostle. "He thanked God and took courage." His mind was inspired—

First : *With gratitude for the past.* What a past was his ! Secondly : *Courage for the future.* What a future was before him ! Rome was now in the very zenith of its glory. It was the home of millions gathered from every corner of the earth. Its dominion was world-wide and irresistible. The capital, with her palaces, temples, columns, theatres, arches, baths, with the prowess of her armies, the vastness of her dominions, and the splendour of her arts, was the wonder and admiration of the world. Into this city, where the bloody Nero reigned, Paul was now entering, a poor prisoner, with the hope of striking a new life into its heart, and working out its spiritual reformation.

CONCLUSION. Paul's journey from Malta to Rome suggests several subjects for homiletic thought.

First : *The finding of good men where least expected.* Little perhaps did the apostle think to find disciples of Christ either at Puteoli or hastening to meet him from Rome. There is more goodness in this world than bigotry will admit, or even perhaps charity will venture to believe. Elijah once fancied that he was the only good man in Israel. "I am left alone," said he. But what was the answer of God unto him ? "I have reserved unto myself 7,000 men who have not bowed the knee to the image of Baal."

Secondly : *The power of the Gospel to fraternalize men.* The

men found at Puteoli and those who came from Rome are both called "*brethren*." Though Paul had never seen them before, though he belonged to a different class of men, Christianity had made these strangers brothers to each other and brothers to him. Sin has broken the brotherhood of humanity; Christianity restores it. It binds all the diverse races of mankind into a heavenly brotherhood of soul.

Thirdly: *The realizing of the Divine purposes under immense improbabilities.* The Great God had revealed long before this to Paul that it was his purpose that he should visit Rome (Acts xxiii. 11), but how many circumstances on land and water intervened, suggesting the high improbability to all human thought of his ever seeing that great city. But he is in it now. Trust God. His word must come to pass, however improbable its fulfilment may seem to us. "Heaven and earth shall pass away," &c.

Fourthly: *The prosecuting of spiritual campaigns, independently of numbers or wealth.* Here goes a lonely man and he a prisoner to conquer Rome for Christ.



Germ of Thought.

THE BYEWAYS OF THE BIBLE.—No. I.

SUBJECT: *The Lowest Depth.*

"They laughed him to scorn."—Matt. ix. 24.

Analysis of Homily the Seven Hundred and Seventy-Fourth.

YOU must often have noticed the effect of introducing a lamp into a darkened apartment. You see the lamp itself. You see a thousand other things by its light. So with the five words of our text. Spoken, as it were, by the way, they have all the vivid light of reality in themselves. They also throw light on the whole history in which they occur. In particular they do so—*On the Nature of our Saviour's Work*, and, *On the Right Interpretation of his Words*.

First: HIS WORK. How wonderfully they reveal to us the great depth of his humiliation. He was man; that is much—a poor man; that is more—more still, one of the “homeless poor” (Luke ix. 58); most of all, a man derided and despised. So psalmists and prophets had foretold, and so evangelists relate. Did it ever occur to you how complete must have been the obscuration of his glory—how total the eclipse of that sun—before this could occur? Had there been one scintillation or glimpse to the natural eye of the burning brightness of his Godhead, would any one have dared, would any one have been able to “deride” him? They “laughed him down,” is, perhaps, meant! They drowned his words in contempt! “Worship Him, *all ye gods*” (Ps. xevii. 7; Heb. i. 6):—that was his right. To be the laughing-stock of men such as these, the idle crowd that collect and gossip about a death; the hireling mourners who feel least and pretend most: that was his experience. The distance from that right to that experience is the measure of his humiliation.

Notice, also, the completeness of his sorrow. He was “acquainted with grief,” with every side and shape and variety of it, even with that form which we should have expected to be the farthest of all from his lot. As one “born of woman” we can partly understand his exposure to the sinless infirmities of our race, hungering, thirsting, fainting, wearying, sleeping, bleeding, dying. In so wicked a world, again, as this, his having to suffer from the opposition of enemies, and from the treachery and desertion of professed friends, is more disgraceful than surprising. But, coming as He did, and being such as He was, speaking as man never spake, silencing the wisest, curing the most desperate, casting out the strongest, changing the vilest, and speaking mercy to all—that He should, nevertheless, be derided and scorned; this is, indeed, strange. Any trial except this—so our expectation would have said. The inference is clear. If he was exposed to this, He was exempt from none. He must have exhausted all the rest of the cup before He partook of these dregs.

This consideration may teach us, yet further, the greatness of his love. All this depth of suffering was for our sake. A half-exhausted cup would not have saved *us*. Therefore He

compelled Himself to drain all. Like one descending a coal shaft, who does not stop short of the very lowest depth because those he would rescue are known to be trembling there, so was it with the Lord. He endured even the scorn of contemptible man in order to save man. Strange, indeed, was that scorn. Stranger still his reply—not³ in judgment, not in anger, scarcely even in rebuke. Those who despised Him should not be witnesses of his power. That was all. Was there ever such a combination of majesty and mercy? Wherein is He the more admirable—in his forbearance or his power—in saving the living or in raising the dead?

II. HIS WORDS :—The Right Interpretation of our Lord's Words, and so, generally, of those Holy Scriptures which bear testimony to Him. The special saying which called forth this outburst of scorn was the following :—"The maid is not dead, but sleepeth"; and the special ground of it was the intimate conviction of the hearers that she had actually died—"knowing that she was dead." It is evident, therefore, that they took the words in their most ordinary and obvious sense, never stopping to search for another, and never considering whether such a teacher and miracle-worker could have meant anything so absurd. It was a confounding the obvious with the true--mistaking the apparent for the real--and considering "first thoughts" so much better than "second," that no second thoughts are required. The mistake is very common. "He that believeth on me shall never die"; "Ye must be born again"; "Destroy this temple"; "This is my body," are all cases in point. The mistake arises from not recollecting—(1.) That the true signification of a passage is not that which the hearer imagines, but which the speaker himself designed; (2.) That, in the sayings of the Bible, where God is practically the speaker, and man the hearer, these two meanings are often so far from identical that they are as wide asunder as the poles. The common clay of our earthly language must frequently be employed by the Almighty after a super-earthly and heavenly manner, and must frequently mean then other and more than if it had come from our lips. We must, never, therefore, run away with the notion, which seems to fur-

nish so easy a way of closing all controversy, and which is so flattering and fascinating to dull and indolent minds, that what is called a plain man's view of a passage is necessarily its plain meaning. There is no such democratic road to the truth. "It is not by one passage, but by many—by searching the Scriptures, not by skimming them—by seeking not the obvious but the consistent that we can learn what God means. "The kingdom of heaven is a treasure hid in a field,"—not lying on its surface like a stone and meeting your eye the first thing.

Let us not rashly, therefore, set aside non-obvious interpretations, especially if they are old ones sanctioned by centuries of experience and investigation. Even wholly new ones, *founded on new knowledge*, must be cautiously and candidly examined. Above all, let us maintain our deep reverence for the Scripture itself as it is. Before you despise the Bible, be sure you understand it. How much flippant talking and scornful writing this simple rule would prevent. Many sceptics are really despising nothing but their own mis-interpretations, and are objects themselves not of scorn, but of compassion for their pains. It was so in this case. How true and precious the words they despised! What was *that* death, lying in the path of his purposes, but a sleep? (See John xi. 11.) What is all death but a sleep before Him? (Luke xx. 38, &c.) What truth, what life, therefore, in his words to the parents! What truth, what life, to all believers! How worthy of Him who "hath abolished death," &c.! And how unutterably pitiable, therefore, the scorn with which He was heard!

As a concluding thought, take notice of the profound wisdom here displayed. See how this contempt of man was made to minister to the mission of Christ. These scorers built up the very platform on which the evidence of the miracle stood. When the damsel arose and took food (Mark v. 43) there could be no doubt about life. Was it *restored* life? Had it really been preceded by unmistakeable death? These unhappy despisers, without meaning it, had established this beyond doubt. They had shut their own mouths on this point by their scorn. They had shut the mouths of mankind. So complete was the ultimate triumph of the wisdom of God. And so will it be at the last of all wilful despisers of Messiah. "Every

knee shall bow to him," not only in "heaven and in earth," but even of "things under the earth," such as these!

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THE FOREIGN PULPIT.—No. I.

A New Year's Homily.

"Then answered I them, and said unto them, The God of Heaven, he will prosper us; therefore we his servants will rise and build."—Nehemiah ii. 20.

Analysis of Homily the Seven Hundred and Seventy-Fifth.

"**I**T is of the Lord's mercies that we are not consumed, because his compassions fail not." This shall be our utterance of praise this morning as we look back upon the past year, upon the sorrows and the joys which it has brought to our land, to our Church, to our homes, to our hearts. In the year we are entering, too, conflict will not fail. Let us be taught, then, by one of God's heroes, Nehemiah, our true watchword: ". . . then answered I them, and said," &c. This expression we may apply, not simply to this or that special work, but generally as a WATCHWORD FOR US IN OUR LABOUR OF FAITH AND LOVE IN THESE STIRRING TIMES. We are pointed to the *name*, to the *purpose*, to the *strife*, to the *support*, to the *fidelity*, to the *triumph* of the servant of God. At the close we will make an application to the present hour to lead our thoughts into *the inward* and *the higher*.

I. An honourable *name* Nehemiah appropriates to himself and to his fellow labourers. Adopting the views of men, he might have gloried greatly in being the cupbearer to the king of Persia; but because he had not forgotten the faith of his fathers, he does not name himself according to the rank with which he was clothed in the world, but as he stood before God—nothing more, nothing less than *a servant of God*.

But is not that *a higher and more honourable name*? What a privilege that man may be in fellowship with the thrice holy

God! To know God is the highest aim of science; to be like God, the highest ideal of humanity; to serve God, the joy of angels. But men should serve God in the freedom of love, then first do we reach the rank which God has designed for us. The Christian, indeed, knows a name which is more precious still, it is to be called a *child of God*. That is more than a servant of God, and yet, again, resembles it, for true liberty, greatness, salvation consist in this—serving God.

II. A holy *purpose* Nehemiah had before him: “. . . we will rise and build.” He does not seek enjoyment and rest at Jerusalem, for the wasted city lay before him; to rebuild it and its sacred temple should be his sacred work.

That is, in general, the task of the true servant of God, *to build*. The great mass of men have no will for it. One will enjoy himself; another, in the name of science, saps the foundations of truth and law; another rests as though the building were already complete. But the servant of God must be building the house of God, in his own heart, in his home, in society, in the state, in the church, in the world. In short, he must build the kingdom of God—build indefatigably. There is room there for many labourers and for work of all kinds. It should be the purpose of every one to help to build with whatever gift he may have, so that, over against the Babel of the world, the Sion of peace may rise on earth.

III. A *severe strife*; his work does not prosper without *conflict*. Nehemiah might have received help from the Samaritans; but no. In spite of their hostility, he will labour the more, the sword in one hand, the trowel in the other.

So must every one who is called to build in the kingdom of God be ready for conflict. The world and the kingdom of God are as opposed to one another as the Samaritans and Jews were of old. Ethics they hold to be of value still, but care nothing for the revelation of the saving grace of God to sinful men. The boundary line between faith and unbelief they seek to rub out. Enlightenment, progress, tolerance—these were the watchwords of those Samaritans as opposed to those of Ezra and Nehemiah. And these are the cry still. But build, servant of God, in spite

of the spirit of unbelief in these times. Don't rely on human aid more than Nehemiah did (iii. 5). But strive bravely in the inner conflict with self which every one now-a-days has to sustain.

IV. *A true support.* Nehemiah seeks his *support* in the Lord. Surrounded by enemies, far away, too, from the fickle king, he might well have despaired but that his trust was in the strength of God.

"The God of heaven"—where that is only a sound, as it is too often in these times of doubt and perplexity, the burden of life may well be heavily felt: we have no means of our own of restoring fellowship between heaven and earth. But happy he who has preserved his faith; a stern conflict may await him, but also at length a glorious victory. If we seek our *support* in God, our building and our strife will both be successful.

V. *A conscious fidelity.* Nehemiah may speak with confidence of the success of his work because he is himself conscious of *fidelity*. His purpose was to build. Pretexts for withdrawing from it were numerous enough; but in the fear of the Lord he remained faithful to his work in troublous times. What a man in such times!

Would that we had more heroes of this stamp in these days of appearances. They are hid, but the Lord still knows who they are who preserve their *fidelity*. May they only now come forth to build on the foundation which has been laid by God. For their fidelity they are responsible, not for the results.

VI. *A glorious triumph.* But the Lord causes the work to succeed. Nehemiah can celebrate a glorious *triumph*. He sees with his own eyes the crowning of his toil, and praises and thanks the Lord (vi. 15).

A like glorious triumph awaits every faithful labourer in the Lord: first he receives an inner reward; the fruit of the work comes slowly but certainly. And so, notwithstanding all the unbelief of our time which will be regarded as wisdom, the kingdom of God will finally triumph.

As it was in Israel, then, so is it in Christianity now: we have the glorious hope of the coming of the Son of God.

Conclusion: This watchword reminds the Christian that he bears an honourable name, has a sacred purpose before him, is engaged in hot conflict, has firm support, should maintain an unshrinking fidelity, should expect a glorious triumph. Will you take the word of Nehemiah as your watchword from this day? Or shall it be said of you "ye have no portion nor right nor memorial in Jerusalem?" Be it ours to *build*, and *trust*, to *pray* and *work*. But how is it with us? Do any belong to those who neither pray nor work, or to those who work without praying, or to those who pray without working, or to those who indeed pray and work, but without the right confidence and the true fidelity?

Prove yourselves to-day. *Build* and *trust*—that must be the New Year's watchword for us all: and in order to become true co-workers with God, turn your eye to the perfect servant of the Father, to the Son of God, who has made us free by his death. We are more favoured in this than Nehemiah was, but so much the more zealously must we build in the kingdom of God while it is called to-day, till the Lord shall at length appear again.

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SUBJECT: *The Soul's Hunger for Truth.*

"Take heed, and beware of the leaven of the Pharisees and of the Sadducees," &c.—Matt. xvi. 6.

Analysis of Homily the Seven Hundred and Seventy-Sixth.

LET us look at four thoughts arising out of this passage:—
 I. THAT THE PROFOUNDEST ENERGIES AND MOST URGENT APPETITES OF LIFE ARE THOSE OF THE MORAL AND SPIRITUAL NATURE. "We have taken no bread." "They had forgotten to take bread." But was this not a remarkable lapse of memory? Bread, the food that eager appetite demands; the staff on which life leans. How was this? A more urgent hunger was at their heart; a profounder appetite was craving for satisfaction. The expulsive power of this more potent principle had banished

hunger from their thoughts. The cravings of the immortal life within, conquered the appetite for perishable bread.

And is this not consonant with our Lord's own example? In his forty days' fast, "being an hungred," the Tempter came, and urged, "If thou be the Son of God command that these stones be made *bread*." How apt the temptation—supply a vital necessity. But how suggestive the reply. "Man shall not live by *bread* alone," &c. In other words, there is a deeper life in man than bread can reach; there is a divine part of our humanity that only the Eternal Word of the living God can sustain and satisfy. Therefore Christ also said, "Labour not for the meat that perisheth," &c. Now, what is this soul-sustaining food—this elixir of life? "I am the bread of life." "He that believeth in me hath everlasting life." Here we reach a deeper region of human need—the hunger of the hidden life. The carnal and the grosser side of man's nature has vigorous appetites and ardent passions; they, however, are superficial in their character and brief in their gratification; but when the inner life is awakened by the accents of the Eternal Word, their instincts are quickened, and appetites are aroused that in their profound power overmaster all the superficial desires and slighter needs of life. The spiritual and the eternal become dominant in man, and captive appetite and enchanted memory "forget to take bread."

Has not the history of the growth and expansion of spiritual truth in the world—religious progress—illustrated this principle ten thousand times?

The Divine Master's ministry began with its assertion.

Fasting forty days—ignoring bodily wants, forgetting physical appetites. The Tempter, in his dark ignorance of that lofty life, suggested "Bread." But the Master had bread to eat that he knew not of. His higher life was being nourished by fitter aliments. "Man shall not live," &c. So the Great Teacher's searching words aroused the dominant inner life of his disciples, and leaving fishing-nets, receipt of customs, &c., all the sources of ordinary revenue, they cling to this poor Nazarene. Bodily life and its appetites become nothing when compared with the needs of this new life within.

With great sharpness of outline, we find the same lesson in

the text. The disciples had just been listening to Christ's remarkable discourse with the Pharisees, &c. Witnessing his sincerity, marking his strong emotion. (Mark viii. 12.) And in the agitation and earnestness of the thoughts that had been aroused, they became unmindful of their common wants, and forgot to take bread.

From the dismal hour in the wilderness down through all times the ever-recurring experience proves that not in the carnal nor in the intellectual, but in the moral and spiritual nature of man are the profoundest susceptibilities, the most urgent appetites, and the intensest energies of life. There are epochs in life in which the higher nature of the man transcends the earthly appetites; he breathes a diviner air—"hungers and thirsts after righteousness."

II. THAT THOSE TRUTHS, THEREFORE, WHICH DEAL WITH THE SPIRITUAL NATURE OF MAN TAKE THE DEEPEST HOLD UPON HIS LIFE. "Beware of the leaven," &c. The image of the leaven is apt, and singularly suggestive. It is of frequent use in Scripture. (See Matt. xiii. 33, &c.) So the Lord Christ compares the doctrine of the Pharisees and Sadducees to leaven. All doctrines that teach the moral and spiritual in man—that are religious—are leaven-like.

(1.) *In the subtlety of their operation.* The leaven worketh in the mass by a hidden power. So religious truth works in the mind and heart—"not with observation."

(2.) *In their progressive effect.* "The little leaven leaveneth the whole lump." First the nearer, and then the more remote—reason, affections, will.

(3.) *In their assimilative power.* The leaven makes the mass like itself. Religious doctrines, just as they get firm hold of man, mould his character and life. Conduct reflects convictions. The national character bears a family likeness to the national gods. Pagan religion, Judaism, the Christian faith, &c.

III. THAT HENCE IT IS IMPERATIVE TO GUARD AGAINST THE INROADS OF ERRONEOUS DOCTRINE. *Beware, &c.*

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

No. Granted ; but how can the life be right if those beliefs which give complexion and character to the life be wrong? A man's character is the result of his convictions. "Beware of the *doctrines*," saith the Master. Why? Because doctrine is leaven-like. Religious faith is formative of life. A man may have false notions with respect to art. It is a matter of taste, not of life. Grammar, natural phenomena, &c., &c. But religious convictions go deeper than art, scholarship, or science. Doctrine is subtle and persuasive. That life cannot be right if those beliefs that are the basis of its moral character be wrong.

What was the Pharisees' life? What the Sadducees? Why? Their lives were the direct results of their doctrine.

Disbelieve the watchful providence of God, the proper deity of Christ, or the Divine authority of Holy Scripture, and the life is leavened.

Believe that good works have saving merit, that penance can purify now, and purgatory purge hereafter: and into the very core of character such doctrine will "eat as doth a canker."

"No matter what a man believes." No, none; if it be no matter what a man is or what he does. "The leaven itself," says Plutarch, "is born from corruption, and corrupts the mass with which it is mixed." "Beware of the leaven."

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SUBJECT: *Seed-sowing.*

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 7—10.

Analysis of Homily the Seven Hundred and Seventy-Seventh.

SCRIPTURE language is often figurative. It is so in accommodation to our finite understandings. We could form no idea of God or his attributes were He not likened to something we can see and understand. So with other spiritual things.

(God's glory is like the sun, his love like a father's, &c. &c.) The Jews were an agricultural people. Their wealth consisted in cultivating the soil and rearing cattle. Hence they would fully understand the simile of sowing and reaping. We have here three things: a *caution*, an *affirmation*, and an *exhortation*.

I. A SOLEMN CAUTION. "Be not deceived, &c." Self-deception is a practical lie which men practise on themselves. *It is bad with regard to health.* How lamentable to see a man who is on the border of the grave persuading himself that he is perfectly well. The consumptive patient persuades himself that when the spring time arrives he will soon get well, but his hopes are never realized. *It is bad with regard to wealth.* Men on the verge of bankruptcy persuade themselves that they are solvent, and when a little effort might have saved them, find themselves irretrievably ruined through their folly. *But it is much worse with regard to the salvation of the soul.* Self-deception in relation to matters relating to eternity is a lamentable and deplorable thing. It is an error which will require an eternity to understand, and an eternity to deplore. Moreover, it is one into which men are very prone to fall, and more so now than ever. In the apostles' time it was an ignominious thing to follow Christ; now it is honourable and respectable. But men can only deceive their fellow-creatures. God knows the secrets of all hearts.

II. AN IMPRESSIVE AFFIRMATION. "Whatsoever a man sows, that shall he also reap." This is universally the case. If a farmer sows wheat he does not expect to reap barley; if he sows oats, he does not expect to reap clover. So it is with regard to moral actions. A solemn thing to reflect that life is the seed time for eternity!

"Sowing to the flesh," does not only mean living a profligate life. We may be sowing to the flesh in every thought that passes through the mind. It means living the carnal life, which is enmity against God. True the profligate sows to the flesh, and reaps the fruit even on earth. Stand forth, thou drunkard, with emaciated limbs and trembling hands! Stand forth, thou

wretched convict and daughter of dissipation, and tell the world what thou art reaping !

“*Sowing to the Spirit,*” and what a harvest to be reaped. And how *certain*. A thousand accidents may prevent the husbandman from reaping his crop, but nothing can prevent the Christian.

Life everlasting ! What a wonderful mystery is life. The meanest weed that has life rises far above the richest gem in a monarch’s crown. The meanest *insect* rises far above the noblest tree upon the hill-side. The meanest *child* is far above the most splendid animal. The meanest intellectual life is far above the most magnificent forms of mere animal greatness. But the meanest spark of Christian life is far above the noblest genius of a heathen philosopher.

III. A PRACTICAL EXHORTATION. Since all this is the case, “let us not be weary in well doing.” God is not deceived ; He notices all we do, though men may ridicule or sneer. Religion is the most unselfish thing in the world. Its ruling precept is embodied in the precept, “Look not on your own things.” St. Paul reiterates the exhortation, “To do good, and to communicate, forget not.” Christ came for this purpose, and how glorious to be like Christ ! “To all men, especially to the household of faith.” The religion of Christ knows no sects or distinctions, rich or poor, &c.

“As we have opportunities.” *Life* is an opportunity. *Wealth* is an opportunity. *Intellect* is an opportunity. *Youth, strength, and health* are opportunities. “Be not weary in well doing. Persevere in the teeth of all opposition and discouragement.

CONCLUSION. What an encouragement this subject gives us to do good. We shall reap the effects here and in another world. How *solemn* is this present life. Did God give you your time merely for your own gratification ? or wealth for your luxury ? or intellect for the sake of fostering pride ?

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Misapplied Texts.

By Rev. WILLIAM WEBSTER, M.A., late Fellow of Queen's College,
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Greek Testament, &c., &c.

(No. V.)

“Let your moderation be known unto all men.”—Phil. iv. 5.

THE great variety of cases and circumstances under which this text is quoted is a sufficient proof of its wide and general misapplication. It is easier, however, to set forth the error involved in many of its popular usages than to give a single definite equivalent in English which adequately expresses the force and meaning of τὸ ἐπιεικὲς. It may be sufficient, therefore, to direct attention to the true meaning of the passage, and to leave it to the reader to carry out the train of thought it suggests.

Under the fallacious guise of moderation being here inculcated many have acquiesced in a Laodicean lukewarmness, or have cherished an empty profession from which all earnestness and energy, all life and zeal, had departed. The erroneous character of these interpretations would be generally acknowledged if the slightest consideration were given to the context in which this precept occurs. The moderation enjoined is one which is consistent with rejoicing in the Lord, with the habitual remembrance—the Lord is at hand, or the Lord is near, with freedom from mental distraction, with a spirit of thankfulness, and the habit of making known our requests unto God. Which of these Christian qualities is called into exercise by any of those cases and circumstances under which moderation is said to be recommended with Apostolic authority? The only popular explanation in harmony with the context is that which regards this passage as parallel with other texts which teach the duty of using this world and not abusing it. According to this view the text says nothing virtually to those who had learnt in a great measure to set their affections on things above, and condemns those only who are careful and troubled about many things; whereas in reality the Apostolic injunction is rich in instruction to all who have set their hearts on the attainment of the true riches.

The word ἐπιεικὲς is of much wider meaning than is implied by the moderate and temperate use of social blessings and

worldly enjoyments. This is the only passage where the word is thus rendered. In James iii. 17, it occurs among the characteristics of the wisdom from above as pure, peaceable, *gentle*. In the pastoral epistles it occurs as describing one of the qualities required in bishops (1 Tim. iii. 2); one, too, in which they ought to instruct the people. (Tit. iii. 2.) We meet with it in connection with *ἀγαθοῖς*, as descriptive of the character of a Christian master (1 Pet. ii. 18), and also where Paul entreats us (2 Cor. x. 1), by the meekness and gentleness of Christ, *πραότης καὶ ἐπιεικείαν*, where the former word is used to denote natural mildness of disposition, and the latter that gentleness or moderation which is formed by a careful consideration of the circumstances and position of others.

In conformity, then, with other passages, this might be rendered, "Let your *gentleness* be known unto all men." I do not suggest this as a better translation of the passage, for I am afraid that even now the idea of gentleness is associated with a preponderance of the passive graces, and an absence of the active virtues. The moderation inculcated is one which keeps under restraint all thoughts, feelings, and desires which may hinder the exercises of holy joy and earnest devotion. The apostle explains his meaning in verses 8 and 9, where he draws to the life a sketch of the Christian *gentleman*, which ought to be considered as his own interpretation of τὸ ἐπιεικὲς. He urges the Philippians to manifest in their daily life a spirit of fairness and equity; to cultivate a habit of consideration in the maintenance of their just and legal claims, to temper the inaccuracies and supply the defects of rigorous justice by the gentleness of charity and equity. According to this explanation of the term, moderation is, indeed, a rare and valuable quality. The more we have of it the better for all communities and classes. But with reference to many popular misapplications of the text we can only say that they are immoderately bad, and very seldom deserve to be considered even moderately good.



"Can earth afford
Such genuine state, pre-eminence so free,
As when array'd in Christ's authority,
He from the pulpit lifts his awful hand;
Conjures, implores, and labours, all he can
For re-subjecting to Divine command
The stubborn spirit of rebellious man."—WORDSWORTH.

Scripture and Science.

(No. V.)

“Ye are the light of the world.”—Matt. v. 14.

SUBJECT : *The Analogies of Light.*

ANALOGY denotes the resemblance of two or more objects to each other; but as the objects are essentially different, the analogy existing between them must never be mistaken for identity.

Our Lord asserts, in the text, the existence of a variety of analogies between the light and the life of his own disciples. Let us consider these analogies.

I. CHRISTIAN LIFE, LIKE THE LIGHT, IS ACTIVE. Light, like heat and sound, is not a substance, but a mere motion. An elastic substance of the most attenuated nature, more subtle than the air, or any gas or combination of gases—invisible, intangible, and as far as the most delicate instruments of human construction are concerned, imponderable—a substance of whose existence the senses give no evidence—an elastic substance fills all space, as far as space is cognizable by us. As a stone cast into a quiet pool originates a series of waves which may be seen to move from the point of impact to the shore; and as the motion of the hand, or the utterance of any sound, causes a similar series of waves in the atmosphere, so do certain substances or chemical operations, or mechanical processes, such as friction or impact, originate a series of minute waves in the elastic medium already mentioned, and known to physicists as ether. These waves strike the organ of vision, the retina of the eye, and become perceptible as light, as other waves in the same medium, but differing in length and rapidity of motion, affect the sense of touch as heat. These waves of light are very small, but their motion is inconceivably rapid. In one second of time, *four hundred and eighty-two million of millions* of these waves strike the eye, and cause the perception, by the mind, of *red light*: and *seven hundred and seven million of millions* occurring at the same time, are perceived as *violet light* or colour. Over *fifty thousand* of these waves will, in many cases, not measure an inch in length, and yet so wonderfully perfect is the construction of the eye, that each of these minute and rapid waves leaves upon it its own peculiar impression. Taking *green light*, we find that its velocity and wave-length represent the average

velocity and wave-length of the spectrum colours. *Fifty thousand* of these waves of green measure one inch. And *five hundred and seventy seven million of millions* of these are formed in one second of time. This gives eight minutes and a half as the time in which light comes to our world from the sun. Light is thus *rapid* as well as *active*—rapid in its activity.

This being the nature of light—not being itself a substance, but a motion, its very existence depends upon its activity, and its shade of colour upon the degree of that activity. It ceases to be, when it ceases to be active. Thus have we, in light, a most forcible illustration of the activity of Christian life. The vitality of religion is maintained by effort. The true life of the soul depends upon that soul's individual exertions. Mere passivity never can win the kingdom of heaven, since active life is the condition of development.

II. CHRISTIAN LIFE, LIKE THE LIGHT, IS PURE. Water and fire are often used as representations of things pure and holy. Water cleanses and fire purifies. Filthy garments are made clean by water, and impure metallic compounds are made pure by the heat of a furnace; but in the case of these two emblems, it is to be observed, that water becomes less pure itself, by washing, and fire, while it purifies one metal, contaminates other objects, by evaporating the impurities, or by making them combine with other bases at a high temperature. Water and fire enter the scene of corruption, and though pure when they enter, they are not pure when they depart. Wind passes through a valley of poison, and carries with it the poison to other places. Water comes in contact with filth, dissolves it and carries it to a locality that was pure. Fire attacks the scene of corruption, turns all to vapour and noxious gases, which become injurious to life all around. Animals carry the poison in their lungs and the filth upon their feet, and, though some can pass through water without being wet, none can pass through poisonous gases without contamination. But look at light! It comes beautiful and pure from the sun. It darts forth across the abyss of space with inconceivable velocity, and enters some scene of corruption, and mingles with decay and death: and then it passes on in its glorious pathway, having brightened and blessed every object in its way. It goes, however, as it came, *absolutely pure*. It takes with it not a trace of corruption. The poison of death is not carried on its wings, as it is upon those of wind and water. Its influence has been of a healing nature, for it found the air unfit for animal life through an excess of carbonic acid, and decomposed this deadly gas, causing its solid part—carbon—to form a part of growing vegetation, and setting the other part—oxygen

—free, for the support of animal existence. When all is done, the light is as pure as ever.

The lesson arising from this point of analogy is this:—Real Christian life is not injured by contact with sin. The holy nature of religion is not made impure by mingling with moral defilement. The life of religion is as pure in the heart of the missionary who spends his life in seeking to rescue from the bondage of evil those who live in pagan lands, or dwell in the haunts of vice in the cities of Christendom, as in that of the monk who spends his life in prayer, in a state of separation from the world. Nay, the history of Christian enterprise shows that the holiest men are those who, for the sake of Christ, have often come in contact with most unholy scenes.

Preston.

EVAN LEWIS, B.A., F.R.G.S., F.E.S.

(*To be continued.*)

The Preacher's Finger-Post.

THE HIGHEST GOOD.

“The Lord is my portion, saith my soul; therefore will I hope in him.”—Lamen. iii. 24.

God is the highest good. He is the eternal fountain of all good. “All good proceeded from Thee, and as sunbeams from the sun.” The text suggests these remarks concerning the highest good.

I. MAN'S POSSESSION OF THE HIGHEST GOOD.—“The Lord is my portion.” What does this mean? How can man finite possess the infinite? There is such a thing as possessing persons. Not in the sense of a slaveholder possessing his slaves, or a tyrant his serfs, but in a higher sense far. To

possess a person is to possess the love and friendship of another. The little child possesses his parents, he has their hearts. The father may be a monarch, swaying his sceptre over millions, yet the child has him, and with his lisping tongue he may say “that monarch is mine, I have his heart.” Thus a good man possesses the Infinite. We offer two remarks concerning this wonderful possession. First: *It answers the profoundest cravings of human nature.*—The deepest hunger of the soul is for persons. Men crave for the love—the moral self of persons. The gifts of those, however costly, whose love we

want, will not satisfy us. They may load us with their presents, but, unless we have their hearts, themselves, we are restless with anxiety. Thus man has a hunger for God. God may shower on him His choicest providential favours, and the gnawing still continue. The soul crieth out for the living God. Every soul wants God. This is the great want. It wants the assurance of His love and friendship. Secondly: *It consummates the bliss of human nature.*—There is in truth no bliss without it; this is *the* blessedness of man. This is heaven. To feel that we have God's love, God's heart, is to feel that we have all things. If we have his heart, He is for us, and if He is for us, the universe is for us.

II. MAN'S ASSURANCE OF THE HIGHEST GOOD.—“Saith my soul.” Man is a duality. In his nature there is the auditor and speaker. How does the soul give this assurance? First: *By its reasoning.*—Its logic conducts to the conclusion. Its inference is drawn from two facts. (1) That God gives Himself to souls of a certain character. (2) That it is in possession of that identical character. With these facts the conclusion is inevitable, it has God. Secondly: *By its consciousness.*—Wherever there is genuine godliness there is, I believe, an impression apart from all

reasoning of God's love and friendship. The soul with this sentiment upon it, as a kind of supernatural element, is enabled to say—My God, my Redeemer, my Father, &c. What a blessed assurance is this! He who in a pauper's hovel can say, “The Lord is my portion,” is infinitely richer than he who can call kingdoms his own.

III. MAN'S CONFIDENCE IN THE HIGHEST GOOD.—“Therefore will I hope in Him.” When David was enabled to say, “Whom have I in heaven but thee, and there is none on earth that I desire but thee;” he could also say, “My flesh, and my heart faileth, but God is the strength of my heart and my portion for ever.” To trust in Him is to trust—(1) *In infinite love.* (2) *In infallible wisdom.* (3) *In Almighty power.* (4) *In unchanging all-sufficiency.*

THE CHRISTIAN ERA.

“But now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.”—Hebrews ix. 26.

WE learn from this passage:—

I. THE CHRISTIAN ERA IS GOD'S LAST DISPENSATION WITH MEN ON EARTH. “Now once in the end of the world hath he appeared.” The end of the world here means, “in the conclusion of the ages.” The Jews were accustomed to speak of the age before the

law, the age under the law, and the age after the law. The age under the Messiah is the last age, and is often termed the latter times. The patriarchal age was succeeded by the Mosaic, the Mosaic by the Christian; the Christian, the last; after this the judgment.

II. THE SACRIFICE OF CHRIST IS THE GREAT FACT OF THIS ERA. In this end of the world he appeared "to put away sin by the sacrifice of himself. His sacrifice was:—First: *Self-immolation*. He sacrificed Himself. No one took his life away. Secondly: *It was self-immolation for all ages*. Its virtues run back through all the past, and on through all the future. It was the spirit, the energy of redemptive truth. Thirdly: *It was a self-immolation never to be repeated*. "Once." The priests under the law repeated their sacrifices. Christ's sacrifice is one, and only one for ever.

III. THE GREAT END OF CHRIST'S SACRIFICE WAS THE PUTTING AWAY OF SIN. This fact serves four purposes:—First: *To correct theological errors*. In some theologies it is taught that Christ died to prove the truth of the doctrine, in others Christ died to appease the wrath of God, in others that He died to purchase the souls of the elect. The text tells us that He died "To put away sin." It serves, secondly, *To determine the value of our religion*. What

has Christianity done for us? Increased our knowledge, refined our sentiments, improved our condition, but, if it has not done more than this, it has not answered its end. Has it put away our sin, our carnality, our selfishness, our worldliness, &c.?

It serves, thirdly, *To show the true aim of philanthropy*. What should be the aim of every true lover of man? That which Christ came to accomplish. To "put away sin." To put it away from human institutions, from human books, from human hearts. It serves, fourthly, *To foreshadow the happy state of the world when Christianity shall have accomplished its work*.

THE REGENERATING WORK OF CHRISTIANITY.

"That which is born of the Spirit is spirit."—John iii. 6.

THE mission of Christianity is to regenerate mankind. The Bible represents this work by different emblems. Sometimes as a passage from darkness to light. "He hath called ye out of darkness into his marvellous light." Sometimes as an exchange of hearts, "I will take away your stony heart, and will give you a heart of flesh." Sometimes as a translation from the kingdom of Satan into the kingdom of Christ; sometimes as an awakening out of sleep, and sometimes as a resurrection

from the dead. All these emblems are very suggestive, and agree in conveying an idea of the *thoroughness* of the change. The figure of the text is a new birth, and two thoughts it suggests concerning the regenerating work of Christianity.

I. THAT IT CONSISTS IN THE DEVELOPMENT OF THE HUMAN SPIRIT. He who is the subject of it "*is spirit*." We find the human spirit here existing in three different stages—

First: *Without any control over the flesh*. The body is the sovereign; the tyrant; and the soul is down, "carnally sold under sin." We find it—

Secondly: *With a wrong control over the flesh*. Education has brought the spirit up, cultured its intellect, disciplined its faculties; but the body's control is merely for the purposes of pleasure, avarice, ambition, &c. We find it—

Thirdly: *With a right control over the flesh*. It is on the throne, and it rules as the vicegerent of God. Whatsoever it makes the body do, whether it eats or drinks, it does all to the glory of God. This is the state into which Christianity brings man. "*He is spirit*"—spirit in the sense of *vivacity*. He is not sluggish and dull, but agile and blithe; all his faculties are quickened by the new life—the life of conscience, the true life of man. The eye of intellect is brightened, thought is active, imagination is on the wing. "*He is spirit*"—in the

sense of *social recognition*. Once he was known after the flesh; known as a man of the world seeking fleshly distinctions, fleshly wealth, fleshly pleasures. But now he is known as a man of spiritual convictions and spiritual aims. "*He is spirit*"—in the sense of *divinity*. He is born of the spirit; he has a kindredship with, and resemblance to, the Everlasting Father; he is a partaker of the divine nature.

II. THAT IT IS THE DEVELOPMENT OF THE HUMAN SPIRIT BY THE DIVINE. "He is born of the Spirit." The language implies—

First: *Origination*. Who brings the spirit up from its fleshly grave? Who puts it on the throne, and enables it to rule by the will of God? The Divine Spirit. No other agency could do it. Education, law, science, philosophy tried for ages, but failed. God alone could call up the spirit of a man from the imprisoning depths of carnality. The language implies—

Secondly: *Resemblance*. Man is like his parent; the soul becomes like the parent who begot it. Like in love, purity, freedom. The language implies—

Thirdly: *Affinities*. In the heart of the one there will be the parental feeling; the heart of the other the filial and loyal.

CONCLUSION. This subject enables us to estimate—

First: *The worth of Chris-*

tianity. Christianity questions, liberates, purifies, and ennobles man's spiritual nature. It wages an eternal war against animalism, mental sluggishness, and moral indifference. It enables us to estimate—

Secondly: *The extent of Christianity*. You can scarcely say that Christianity has gone anywhere where it has not affected this regeneration. Its fame rings through Christendom; its influence circulates through the race in some form or other; but its real power is only where its regenerating energy is experienced.

THE POWER OF YOUTHFUL PIETY.*

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God except their own God."—Dan. iii. 28.

THE history of these three young men teach us the following lessons. First: The children of respectable parents may be reduced to humble circumstances. The causes. Secondly: Children deprived of the protection of parents sometimes rise in the world and prosper. Thirdly: Religion is the best preservative of youth when separated from their parents

and friends. Fourthly: The effects of early religious education is *generally* good. These young men's piety was very vigorous.

Consider the power of the piety of these young men in its *principles*, its *manifestations*, its *impressions*.

I. ITS PRINCIPLE. It was attachment to the true God.

First: Their attachment to God *was natural*, and therefore strong. Man was made for God. What is *unnatural* is *weak*. Unnatural conformation of body is attended by weakness and pain. The body deprived of the natural means of support soon becomes feeble. Unnatural exercise of social affections wastes them. It is so with the *moral powers*. *Idolatry* is not natural to man. It is weakness. It cannot reason; it cannot distinguish between matter and mind. It holds no communion with spiritual worlds; it sinks the spirit; it robs God of His right, and man of happiness. Godliness is natural to man. It is natural to man as a thinking, feeling, social being to look out for a God. God is to man all that his nature wants.

Secondly: Their attachment was *individual*. His excellency was the supreme object of admiration. His will was the sole rule of right. His favour their chief good.

Thirdly: Their attachment was *uniform*.

* From the MS. of the late Rev. Caleb Morris.

II. ITS MANIFESTATIONS. Is wonderful, if we consider.

First: *Their destitution of religious means.* Without public worship, parental protection exposed to the bigotry, example, society of idolaters.

Secondly: *The strength of their temptation.* The nature of the command—*once*. They were not called to renounce their religion. It was the *King* that commanded. Fear, grateful feelings tempted them. The dreadfulness of the punishment — “furnace heated,” “bound.”

Thirdly, *The tenderness of their age.* They were little more than twenty.

Fourthly; *Their number was small.* There were only three. But were one in life, death.

III. ITS IMPRESSIONS on those who witnessed it.

First; *The king admired their character.*

Secondly; *Called attention to it.*

Thirdly; *Blessed God.*

Fourthly; *Promoted them.*

A PENITENTIAL VISION.

“And my sin is ever before me.”
—Psa. li. 3.

THIS is the experience of the truly penitent; and God requires it.

I. IT IS IN HARMONY WITH THE CREATOR'S DESIGN. The fact that it is inevitable shows this—it is rendered inevitable:—

First: *By the proper exercise of the capacities of our own being.*

For not only are we endowed with that God-like power, *conscience*; a faculty by which all guilt is detected, arrested, and condemned; but with *memory*, which makes a record of the deed, in letters never to be effaced. Secondly: *By the true use of the Bible.* For what is the word of the living God but a *mirror* in which men see their own lives in all their terrible nakedness and reality; a *sharp and two-edged sword*, “piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,” and proving itself a “discerner of the thoughts and intents of the heart; a *judgment-seat*, where, as each man stands, the hidden is flashed upon him, and the secrets of his own breast are all revealed? Thirdly; *By the spontaneous thought of God.* For “*God is love*,” and what does such a thought so much as fall like the shining of a bright light upon all the dark spots of our life? *And God is holy*, and who can think of Him who is of purer eyes than to behold iniquity, and not see the guilt of his life before him. Fourthly: *By the cross of Christ.*

II. IT IS ESSENTIAL TO THE CORRECTION OF SIN. Why is this vision for the penitent?

First: *Not as a Nemesis.* For such there could not be stronger consolation. And, Secondly: *Not to leave them*

hopeless. Why? (1.) *As something ever to deplore.* As long as there is life there ought to be a broken spirit. Repentance towards God ought to last till we have come out of the valley of the shadow of death, and God himself has wiped away all tears. (2.) *As a beacon ever to warn.* The vision of our guilt reminds us that we are yet in treacherous seas, and lets us see the rocks and quicksands where we made shipwreck of faith and a good conscience. (3.) *As a fact ever to humble.* (4.) *As a condition ever to advance.*

H. J. MARTYN.

Preston.

THE ENMITY SLAIN.

“Having slain the enmity thereby.”—Eph. ii. 16.

THE Gospel makes no distinction between man and man; the terms bond, free, poor, rich, learned, and ignorant, are unknown to the Gospel dispensation; all are equal here, and the cause of every strife is destroyed, because every distinction is abolished; so that the bond and free are one; the Jew and the Gentile are friends, and one in Christ, who hath slain the enmity that existed between them and hath reconciled both to God.

I. THE SLAIN. The victim is *enmity* between man and God. (1.) *The enmity is long standing.* Man often has

a love for the antique. Age is honoured, but this *enmity*, though old, merits no honour. Though old, none of the impressions of age are visible on it. It is as active and strong now as ever: the parents die, but the enmity remains in the family from age to age. (2.) *It is an unjust enmity.* It is often the case in natural strifes and contentions that blame is attached to the party hated. But there is no blame in God. All the blame is on one side. Man has received nothing but kindness from his Maker, still he harbours hatred in his bosom. (3.) *An enmity that cannot be concealed as long as it lasts.* When first felt in the bosom of man it manifested itself in his endeavour to hide himself from the sight of God.

II. THE SLAYER. THE CROSS OF CHRIST. (1.) It is slain by the cross because here both parties can meet. Many strifes would cease if it were possible to bring the enemies to the same place to talk the matter over. The effect of sin is to drive man from God, and Satan is victorious as long as he is able to keep man at a distance from God; but once the distance is annihilated, the enmity will be destroyed. The cross of Christ is the only place where God and man can meet to reason together. Here an atonement is made. (2.) *It is slain because of the love that is here manifested.* Love destroys enmity. “But God com-

mendeth his love towards us," &c. "The atmosphere surrounding the cross is so full of love that no enmity can breathe in it and live.

CYMRO.

THE DISCIPLES IN THE STORM.

"Lord, save us: we perish."—Matt. viii. 25.

THIS prayer of the disciples is the prayer of those that felt their danger, and the prayer of men depending upon another. —"Lord save us."

Suggestions from this narrative are—

I. *That the voyage of life, even to the disciples of Jesus, is sometimes stormy.*

II. *That the disciples are at times alarmed in the storms.*

III. *That the disciples have ever One near them who is able to calm every storm.*

IV. *That, of all voyages, the most dangerous is the voyage of life without the company of Jesus.*

CYMRO.

THE PURE HEART.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." —1 Sam. xvi. 7.

God only can look on the heart. This is the principle of his rule. Hence we are often so perplexed in regarding his ways.

I. THE HIGHEST FAVOURS FOR THE PURE HEART. The Lord looketh on the heart—the inner man—observes it, and gives his grace accordingly. The heart alone is susceptible of his truer and higher gifts. Hence our eye should be on our heart. Nothing outward will please Him, nothing outward should please or mislead us: only the real is really good and worth cultivating.

II. THE NOBLEST WORK DONE BY THE PURE HEART. The history in the text is the choice of a king; through this king God would bless the people. God's king, the pure in heart; men do not see the crown, God does: their work often quiet, but always accepted of God. The noblest work done, not by gifts, but graces, in the kingdom of God. Purity a greater power than knowledge. Theirs the work that abides: David's Psalms. Not great works done in the name of Christ the acceptable service, but love flowing out of a pure heart.

It does not follow that gifts should be despised. On the contrary, they are of God; but gifts must be placed at the service of purity. Get your heart right.

R. V. PRYCE, LL.B., M.A.

"I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother."—FENELON.

THE DISTINGUISHED FEATURES
OF THE CHURCH AT THESSA-
LONICA.

"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."—1 Thess. i. 3.

IN these words we find three things which characterised this church :

I. ACTIVE FAITH. "Your work of faith." The energy of their faith was shown, First: In their full persuasion of the truth and value of the Gospel. "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (Ver. 5.) The energy of their faith was shown—

Secondly: In their firm and steadfast adherence to the Gospel in the midst of severe trials. "Having received the word in much affliction." (Ver. 6.) The energy of their faith was shown—

Thirdly: In the great change which the Gospel had wrought in them. "And how ye turned to God from idols to serve the living and true God." (Ver. 9.)

The energy of their faith was shown—

Fourthly: In the efforts which they had put forth to diffuse the Gospel. "For from you sounded out," or rather hath sounded out, "the Word of the Lord," &c.

II. LABORIOUS LOVE, "And labour of love." This implies—

First: Great solicitude for the welfare of others, both temporal and spiritual. This implies—

Secondly: Self-denying exertions to promote the welfare of others. (Heb. vi. 10.)

III. PATIENT HOPE. "And patience of hope in our Lord Jesus Christ." "Hope in our Lord Jesus Christ" is incorrect. The original has, "Hope of our Lord Jesus Christ"—i.e., of his coming—the great subject of the epistle." — ALFORD. This implies—

First: A conviction that Christ will come. It implies—

Secondly: "A preparedness for his coming. It implies—

Thirdly: An expectation of his coming. And it implies—

Fourthly: A desire for his coming. THOS. HUGHES.

ORDER IN PREACHING.

"THERE are two orders of discourse, the *order of the intellect* and the *order of love*. The order of the intellect is to have an exordium, a series of arguments bearing on the matter in hand, a series of illustrations, and what is called a peroration, or close. This order does not admit of divergences or digressions. Any interruptions of the plan are to the mere intellect impertinences, and the pruning-knife of a merely intellectual critic would cut them unsparingly away. The order of love is to have a heart so penetrated with the subject, as to be impatient of the restraints of intellectual method, and to burst away in pursuit of favourite topics, as the mind within suggests.—PASCAL.

Seeds of Sermons on the Book of Proverbs.

(No. CXL.)

SOCIAL DISCORD.

"A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife."—Prov. xv. 18.

The text leads us to consider three things:—

I. THE EVIL OF SOCIAL DISCORD. It is implied that *strife* is an evil, and so it is—First: In its *essence*. Ill feeling is a bad thing. It is opposed to the great moral law of the creation—the law of universal love.

"Be not angry with each other,
Man was made to love his brother."

So said the poet postman of Devonshire; and the utterance is divinely true. Souls were made for love; conscience and the Bible show this. Ill feeling is everywhere prohibited, and love everywhere inculcated in the New Testament. "He that loveth not, knoweth not God, for God is love."

It is evil—Secondly: In its *influence*. Strife in a family, in a church, or in a nation, is most baneful in its influence. It obstructs progress, it entails miseries, it dishonours Christianity. Strife is one of the worst of social fiends. It is the spawn of hell.

II. THE PROMOTION OF SOCIAL DISCORD. How is it promoted? By the *malicious*. "A wrathful man stirreth up strife." Men can only give to society what is in them. They sow their own passions in society, and like begets like; the wrathful man produces strife. There are men and women in society who are somehow or other terribly charged with the malign. "The poison of asps is under their lips. They are social incendiaries. By their temper, their inuendoes, their

slanders, they kindle, feed, and fan the flame of social strife. Social discord is the music of their souls. "Hatred stirreth up strife."*

III. THE APPEASERS OF SOCIAL DISCORD. "He that is slow to anger appeaseth strife." "A soft answer turneth away wrath."† "It is an easy matter," says Plutarch, "to stop the fire that is kindled only in hair, wool, candlewick, or a little chaff: but if it once have taken hold of matter that hath solidity and thickness, it soon inflames and consumes—advances, the highest timber of the roof, as Æschylus saith; so he that observes anger, while it is in its beginning, and sees it by degrees smoking and taking fire from some speech or chaff-like scurrility, he need take no great pains to extinguish it; but oftentimes puts an end to it only by silence or neglect. For as he that adds no fuel to fire hath already as good as put it out, so he that doth not feel anger at the first, nor blow the fire in himself, hath prevented and destroyed it."

As certain as water quenqueth fire, love will extinguish strife.

(No. CXLI.)

INDOLENCE AND RIGHTEOUSNESS.

"The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain."—Prov. xv. 19.

THERE is a very important principle involved in this antithesis. It is this: that indolence is unrighteousness. A principle this,

* See HOMILIST, Vol. viii. third series, p. 225.

† See HOMILIST, vol. xxi. third series, p. 293.

though generally overlooked, is obviously true, and of great practical importance. A lazy man, though legally he may pay every man his due, is notwithstanding dishonest. He lives on the labours of other men: his life is a life of larceny. The divine law is that if a man does not work, neither should he eat. The slothful servant Christ calls wicked. The text indicates the tendency of the indolent and the righteous.

I. THE TENDENCY OF THE INDOLENT IS TO CREATE DIFFICULTIES. "The way of the slothful man is an hedge of thorns." Deep in the moral nature of man is the feeling that he *ought* to work; and the slothful man endeavours to appease this feeling by making excuses. Whatever way is pointed out for him to walk in, intellectual, agricultural, mercantile, mechanical, professional, to him is full of difficulties. Thorns lie everywhere in his path. First: *In the commencement he sees thorns*, and he is loth to move. Though his lazy limbs are reluctant to move, his imagination is active in creating difficulties. It plants hedges of thorns everywhere before him. Secondly: *In the pursuit he sees thorns*. He has commenced, but he cannot go on. New thorn-bushes appear, and he is afraid of being scratched. The sluggard will not plough by reason of the cold. A terrible evil is this indolence, and a very prevalent one, too. "Indolence," says Baxter, "is a constant sin, and but the devil's home for temptations and for unprofitable distracting musings." Ask me to characterize indolence, and I would say it is the drag-chain on the wheel of progress; it is the highway to pauperism. It is the incubator of nameless iniquities, it is the devil's couch.

II. THE TENDENCY OF THE RIGHTEOUS IS TO OVERCOME DIFFICULTIES. "But the way of the righteous is made plain." Honest industry plucks up the real thorns from the road; it levels

and paves as it proceeds. What has it not accomplished? It has literally said to mountains "depart," and they have departed. And in removing these difficulties strength is gotten; the difficulties of labour are, in truth, the blessings of labour. "Difficulty," says Burke, "is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, and He loves us better too. He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not do for us to be superficial."

(No. CXLII.)

CONTRASTS.

"Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. Without counsel purposes are disappointed: but in the multitude of counsellors they are established."—Prov. xv. 21, 22.

THERE seems to be a threefold contrast in these words.

I. FRIVOLITY AND PROGRESS. (1.) Frivolity. "Folly is joy to him that is destitute of wisdom." The man destitute of wisdom has pleasure in folly. He does not merely practise his absurdities, but he rejoices in them. He finds his paradise, such as it is, in the nonsense, the fooleries, the empty gaieties, the painted bubbles of life. "These are as the sweet morsel under his tongue." In *realities*, especially realities of a moral kind, he has no pleasure, no interest. (2.) Progress. "A man of understanding walketh uprightly." It is implied that the frivolous man, who is destitute of understanding makes no progress in righteousness. If he walks at all it is roughly, and the man of true wisdom moves in the path of life with a soul erect in virtuous sentiments and godly aims. He turns his eyes away from be-

holding vanity. He has no delight in foolery. He pursues his course, abhorring that which is evil and cleaving to that which is good.

II. THOUGHTLESSNESS AND DELIBERATION.—(1.) *Thoughtlessness*. “Without counsel.” There are those who, either from indolence, stupidity, or pride, act without counsel. They will not consult either their own reason by reflection, or the judgment of others, who know life better than themselves. They are without counsel, therefore, without any true light within them, without any true guide in the intricate journeys of life. (2.) *Deliberation*. There are those who do not only take counsel, but who seek as much counsel as they can get. They have a “multitude of counsellors.” They act not from impulse, nor do they depend entirely upon their own judgment. They submit their plans to the opinions of others, they invite counsel. They move on through life with calm and religious thoughtfulness.

III. DISAPPOINTMENT AND REALIZATION.—(1.) *Disappointment*. The man without counsel finds that his purposes are disappointed. His crude projects of rash and hasty formation were wrecked as soon as they were launched on the sea of practical life. The thoughtless and foolish man is doomed to have all his purposes in relation to pleasure, true success, and lasting dignity, broken. Few things are more distressing to men than a broken purpose. The wreck of purpose is a terrible catastrophe to a soul. (2.) *Realization*. “In the multitude of counsellors they are established.” It is implied, of course, that the counsellors are wise men, and that their counsels have been well weighed and carried out. In this way men’s purposes get established. They find their realization. He who makes God his Great Counsellor, in passing through life, will have his purposes fully established.

(No. CXLIII.)

USEFUL SPEECH.

“A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!”—Prov. xv. 23.

Solomon turns our attention again to speech, and his words here suggest two remarks concerning useful speech:—

I. USEFUL SPEECH IS A JOY-GIVING SPEECH.—“A man hath joy by the answer of his mouth.” Useful speech—speech which enlightens, comforts, strengthens souls—affords no small amount of real pleasure to the speaker.

Three things guarantee him joy in such speaking. First. *The testimony of his own conscience*. Having spoken what he believed to be the true, the generous, and the fitting, his conscience cheers him with its smiles. Secondly. *The manifestation of the benefit*. When he sees that the men to whom he speaks are evidently being improved in knowledge, in energy, and in true nobility, he has an unspeakable joy.

Thirdly. *The gratitude of his hearers*. The grateful appreciation of his hearers is no small joy. Useful speech is, indeed, joy-giving. Ask the faithful minister of the Gospel if he does not feel it so. What is our crown, or rejoicing, &c.?

II. USEFUL SPEECH IS A SEASONABLY UTTERED SPEECH. “A word spoken in due season how good is it?” The value of a word, however good in itself, depends in a great measure upon its seasonable utterance. There is a time for everything.

First. *It should be in season as far as the speaker’s own soul is concerned*. Our souls have their seasons, and words that would be suitable in one season to our souls would not be so in another. Words of consolation would be worthless if our souls are not in sadness; words of reproof would be worthless if our souls are not deeply impressed with the sense of the wrong to be reproached. There are words suited to soul moods.

Secondly. *It should be in season as*

far as the hearer's soul is concerned. Different men have different moral tempers, and words that are suitable to one would not be adapted for another; and the same man has different moods or tempers at different times, and the words, therefore, that will suit him at one period would be ill adapted at another. The argumentative, the persuasive, the guiding, the reproving word must have its appropriate season to be good. The words of Manoah's wife (Judges xviii. 23), of Abigail to David (1 Sam. xxv. 32, 33), the words of Naaman's servant to him (2 Kings v. 13, 14), the words of Paul to the Philippian gaoler (Acts xvi. 28, 31), are all examples of words spoken in due season. May we all have the tongue of the learned that we may speak as words to him that is weary (Isaiah xlv. 40).

(No. CXLIV.)

THE WAY OF THE WISE.

"The way of life is above to the wise, that he may depart from hell beneath."—Prov. xv. 24.

I. THE WAY OF THE WISE IS AN ELEVATING WAY. It is above. The word "above" is to be taken, not in its local sense, for that would indicate a mere relative position. What is above to one creature locally is beneath to another. Nor is it to be taken in a secular sense. Wise men may reach elevated secular positions, but very often their wisdom has led them down to pauperism and prisons. It is to be taken in a spiritual sense. When Paul commands us to set our affections on things above, he means not on suns, or stars, or thrones, but on the things of spiritual worth and grandeur. The things above mean the Divine principles, the spiritual services, the vital alliances, the immortal honours, of the great holy kingdom of God. The wise man's way is above to these. "He presses towards the mark," &c. &c. "Excelsior" is his motto in a spiritual sense. He knows no pause.

His destiny is a moral hill. The zone reached to-day is his starting point for to-morrow. His way is above. "It doth not appear what we shall be," &c.

II. IT IS A SOUL-SECURING WAY. "Depart from hell beneath." (1) There is a hell, a *sheol*. Whether Solomon here points to the scene of retributive misery, or not, such a scene undoubtedly exists. (2) Hell is "beneath." It is beneath in a moral sense. Its ideas, habits, fellowships, all degrade it. (3) Every step of the wise is a departure from this hell. Every fresh step leaves hell further in the rear. What myriads of moral leagues lie between the saints in heaven and this hell beneath! And these leagues are ever increasing.

(No. CXLV.)

THE PROCEDURE AND PROPENSITY OF GOD.

"The Lord will destroy the house of the proud: but he will establish the border of the widow. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words."—Prov. xv. 25, 26.

I. THE PROCEDURE OF GOD. His procedure is—First: *Ruinous to the proud*. "The Lord will destroy the house of the proud." It is a decree unalterable, and resistless, that those who exalt themselves shall be abased. Secondly: *Salvation to the humble*. The word "widow" here suggests that the proud, spoken of in the first part of the verse, has special reference to the ruthless oppressor. Jehovah has special regard for the widow and the fatherless. He will exalt the widow. "He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath taken down the mighty from their seats, and exalted them of low degree." (Luke i. 51, 52.) Thus as sure as God moves on through the world, the proud will be brought down and the humble exalted.

II. THE DIVINE PROPENSITY.

God has a heart. He has feelings, and as we have elsewhere seen, he has feelings in relation to man. First: *He has a loathing towards the thoughts of the wicked.* "The thoughts of the wicked are an abomination unto the Lord. It is implied (1) that wicked men have thoughts. What thoughts are theirs? (2) God knows their thoughts. He peers into their deepest natures. He understands their thoughts afar off. (3) That their thoughts are repugnant to his nature. "They are an abomination." Secondly: *He has a pleasure in the words of the good.* "The words of the pure are

pleasant words." Margin—"words of pleasantness." Their words of counsel, words of reproof, words of prayer, are pleasant to the Divine ear.

"They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him." (Mal. iii. 16, 17.)

The Pulpit and its Handmaids.

THE TRUE IDEAL OF THE PULPIT.

PREACHING is a perfectly natural work, successful through supernatural power. Its object is to instruct men in the knowledge of truth, to impress truth on the conscience and the heart, and to win to obedience of truth the estranged human will. To these ends it is a perfectly philosophical means. Its action is normal to the constitution of the soul. Its aims and its methods commend themselves to the good sense of all candid minds. They are not philosophically different from those of honest speech in other forms. But, unlike those, preaching is overshadowed, in the very conception of it, by the Divine Presence. There lies the sole hope of its success. Finite instrument in the hand of Infinite Power; Nature used by Him who made it: such is the true ideal of the pulpit.

Preaching, then, is no idle play for the amusement of idle minds. Its design is not to fascinate men by euphony of speech, to startle by oddity of conceit, or quaintness of imagery, or boisterous declama-

tion. It is not to work upon the magnetic organism which unites body and mind, so as to excite sensibility not sustained by thought. Still less is it to soothe the religious instinct of men, while evading or stupifying those cravings which forecast eternity. A genuine preacher will engage in his work with intense intelligence of purpose. He will preach truth to the calm, sober judgment of men. He will lead men to a right light by implanting within them right convictions of truth. He will kindle their sensibilities by so presenting truth as to set their minds to thinking. Vividness of belief, depth of feeling, holiness of will, all borne up and ruled by truth,—these will be the object of a wise preacher's aim. These he will strive to weave into the homeliness of real life. He will preach to men's wants rather than their wishes. The *wholeness* of his soul in its co-working with God will revolt from making the pulpit anything less than a regenerating power.

He may, indeed he must, employ varied and skilful methods of ad-

dress. Things new and old he will bring from his treasure. Acceptable words even he will seek out diligently. No art of orator, or poet, or moral painter is unworthy of him. But the crowning feature of his work is, that it breathes with the singleness and the intensity of his desire to make truth reach and sway the whole being of his hearers, through time and in eternity; and with the courage of his faith that, in God's strength, and in that only, it will do this. This ardour of devotion to truth, and to God in truth, palpitates all through the structure of a Christian sermon. This makes preaching seem intensely alive and concrete. This sanctifies all art in the work of the pulpit. It subordinates art, and conceals it from obtrusion. The hearer sees no art; the preacher is conscious of none. Only God in truth is felt in living presence. Such is the theory of preaching as implied in the divine instrumentality of the new birth.

This theory is specially opposed to a certain construction of discourses, some variety of which, we have reason to fear, are craved by the popular taste of our own day, and are sometimes given from the pulpit.

"Great Sermons."

Here let us distinguish precisely the evil; for I must believe that undeserved censure has been broadcast upon both the pulpit and the popular taste by indiscriminate rebuke. That is not a healthful caution, for it is neither reasonable nor scriptural, nor true to the teachings of history, which decries the careful, the studied, the elaborate, the anxious use of what are ambiguously called "natural means" in preaching. God recognises no other than natural means. Supernatural power, acting through natural means, is the divine ideal of successful preaching. So far as we have anything to do with it, the means are as essential as the power. Philosophically speaking, indeed, we have nothing to do with any-

thing but the means. Prayer is but a means auxiliary to truth.

That is a perfectly legitimate taste, therefore, which demands *thought* in the pulpit, as everywhere else where mind attempts to influence mind. That would be a criminal weakness in the pulpit which should fail to meet such demand. We must commend the alertness of the popular mind, which requires penetrative and suggestive preaching. Men always require this when they are in earnest. They have a right to it. We should not be fearful of "great sermons." We are in no peril of greatness above measure. It would be more becoming to our modesty to stir up each other's minds in remembrance of the evil wrought by small sermons. But the truth is that, in this work of preaching Christ, "great" and "small" are impertinent adjuncts. In such a work nothing is great but God; nothing small in his service. That is not only a hopeless, it is a positively false policy, which, in its fear of an excess of stimulus in the pulpit, would put down the popular craving for thought, by inundating the pulpit with commonplaces whose only claim to attention is that they are true. Even that which is so severely and justly censured as "sensational preaching" is not so unworthy of respect as that preaching which popular impatience describes by the use of an old word in our English vocabulary, and calls it "humdrum."

The policy of frowning upon the raciness of the pulpit as an unholy thing is not the policy commended in the Scriptures; nor is it the policy which historically God has blessed. Apostles charge us: Be strong; quit you like men. The Bible itself is the most thrillingly living volume in all literature. Why do philosophers turn to it when all other wisdom is exhausted? Yet savages have wept, entranced by it, when they would play with their plumes under the reading of "Pilgrim's Progress" or "Robin-

son Crusoe." The testimony of history is that in every period of religious awakening in the world the pulpit has been intellectually awake. Preaching has been thoughtful, weighty, pungent, startling, and timely; so broad awake as to impress the world as a novelty. At such times there is very little of conservative tranquillity in it. It seems rather to be turning the world upside down. It has always been thus; it always will be. Cannot the depth of revivals of religion be generally measured by the weight of the discussions in which the pulpit has pressed down truth into the popular heart?

The principle, in brief, which should decide all questions respecting the intellectuality of preaching is this: that the popular mind will always demand, and ought always to receive, so much of weighty, racy, penetrative, original thought as the popular conscience is sufficiently educated to appropriate; and it should receive no more.

Affectations of the Pulpit.

But there is a style of preaching which is regardless of this principle, and of all others that concern the necessities of souls. I refer to that structure of discourse, in which the sacredness of truth as the divine instrument of salvation is buried beneath the display of artistic skill. There is a mode of preaching in which a sermon becomes purely a work of art, and nothing more. This error exists in a variety of forms. Sometimes it is the art of constructing authoritative formulæ of theology. Doctrines are defined and defended with reference to nothing but their orthodoxy of statement, and their place in a catechism or a creed. Again, it is the art of scholastic reasoning. Argument is constructed with care for nothing but its local rigidity—and, we may blandly add, its aridity. In other cases it is the art of transmutation of truth from the dialect of experience to the dialect of philosophy. Sermons are framed

in morbid fear of cant and commonplace. Without one new thought, or new shading of an old thought, the preacher would fain lift up his weary and bewildered hearers from the language of life, that is, the language he has *lived* and therefore knows, to the language of the "higher thinking," whatever that may be. He preaches as if the chief end of man in the pulpit were to evade the peculiarities of Christian speech. In its best interpretation, his discourse is only an exchange of the cant of the church for the cant of the school.

In a still different form, this clerical affectation becomes the art of elegant literature. The graces of composition are elaborated with solicitude for nothing but its literary finish. They are drawn, like the lines of an engraving on a plate of steel, with fastidious and mincing art, studious only of their effect in a scene which is to be set in a gilded frame, and exhibited to connoisseurs. Application of truth is made, if it be made, to an imaginary audience, or to an abstract man. It is clothed in archaic speech, which no man, woman, or child of a living audience will take to heart. An exhortation to repentance even may be so framed and uttered as to be nothing but the closing scene of a drama.

Perhaps the most vapid variety of these affectations of the pulpit is that which, for the want of a more significant name, may be termed the art of churchly etiquette. This is an inheritance from a dead age. Its chief aim is to chain the pulpit fast to its traditional dignity, to protect it from plebeian excitements, and specially to seclude it from the vulgarity of participation in the conflict of living opinions. With this ambition, the clergy assume the style of reverend fathers in God, and *talk down* to their hearers. Their dialect is that of affectionate patronage. They preach as an order of superior beings. At a sublime altitude above living humanity, they speak benignly to the

condition of buried centuries. They discuss extinct species of thought. They exhort to untimely forms of virtue. They prop up decaying usages and obsolescent rites of worship. They are absorbed in the romance of priesthood. It may happen as an incident to their ministry that they tread delicately through the thoroughfare of a bloody revolution, affecting to ignore the forces which are embattled in the popular heart, and counting their mission successful if they keep the pulpit intact from the great agonies which are seething around it.

In a word, under such theories of preaching a sermon becomes a catechism, or a disquisition, or an essay, or an allegory, or a poem, or a painting, or a reverie, or an "encyclical letter," or a nondescript beneath all these, and nothing more. Preaching is literally reduced to an art, and religion is degraded to a science—reduced and degraded, not because of science and art, but because they are made nothing else than a science and an art, or are even made caricatures of both. The intense sacredness of truth as God's instrument in the quickening of dead souls, and in satisfying the cravings of their awakening, is lost out of sight in the preacher's solicitude for certain accuracies, or prettinesses, or dignities, or oddities, or distortions of artistic form.

Popular Criticism of the Pulpit.

We are accustomed to condemn such preaching as defective in religious spirit. It is so. We say, in that most expressive dialect of Christian experience, that it wants "unction." It does so. We whisper that it betrays a moral delinquency in the preacher. We are right in this. But are we not often guilty of a fallacy in the commendations bestowed upon the very thing against which our religious instinct has hurled the heaviest anathema that can be uttered in criticism of the pulpit? Such preaching is

often approved for its orthodoxy, for its science, for its literature, for its churchly dignity. You hear it commended as good doctrine, good philosophy, good logic, good rhetoric, good poetry, good painting, good acting, good manners, good art in all its forms, and yet you cannot feel it to be good preaching. It is fancied to be good for every purpose except that of doing good. The intellect, it is affirmed, approves it, imagination delights in it, sensibility revels in it, taste courts it, culture craves it, everything in man that is worthy of respect makes obeisance to one form or another of it, except his conscience; and this stands by as a disconsolate monarch, lamenting his impotence to put down as a sin that which by the consent of all allied powers is exalted as an accomplishment. Confusion follows, therefore, in clerical practice. False art comes to be recognised as the legitimate fruit of a sound faith, or scholarly training, or a churchly taste in the pulpit. Yet the obstinate conviction is underlying all the while, that this does not meet the responsibilities of the pulpit, nor do its work. Thus a divorce at length comes about, in the very theory of what the pulpit should be, between the moral usefulness of preaching and all its other excellences.

To illustrate the truth of this in but a single phase of it: have we not learned to speak of a certain class of ministers in tones of compassionate criticism, in which our culture and our conscience give the lie to each other? We say of one of these brethren in Christ, "He is a useful preacher, but he is not eloquent. He is a good man; he is an earnest man; he is a devout man; but—he is not eloquent. He is a faithful pastor; he is a laborious pastor; he is a successful pastor; but—he is not eloquent. He is a truthful preacher; he is a sound preacher; he is a solemn preacher; flippant men are awed by the earnestness of his discourse; think-

ing men are strengthened by his faithful words; proud men sit as children at his feet; scoffers rage at his plain speech; men who rail at him are held, year after year, beneath his pulpit, as by an invisible hand; but—he is not eloquent. Souls are converted under his timely ministration; somehow—you cannot tell how, the wind bloweth where it listeth, but somehow—he hath the tongue of the learned; he knoweth how to speak a word in season to him that is weary; the common people hear him gladly; woman discerns of what spirit he is, and follows him, as she went early to the sepulchre; and little children come running unto him, and praying that he will take them in his arms and bless them; but this man, so honoured of God; this man, so revered by ministering angels: this man, so much like Christ; this man, we cannot, oh no, we dare not, pronounce—an eloquent preacher!”

Never was a more egregious error committed than in this whole style of criticism, in judgment of the pulpit. If nothing is beautiful but truth, neither is anything respectable which is not true to God's thought. A sermon which is only a model of orthodoxy, or of science, or of literature, or of churchly conservatism, and which shoots by or vaults over the plain, living applications of truth as God's instrument in meeting the actual condition of souls, has no qualities which should win for it the respect of an earnest man. For the great uses of the pulpit it is an abortion. The falseness of it to the mission of a preacher vitiates its very virtues. Good taste condemns it as violently as conscience. All noble culture cries out against it as sternly as the Word of God. No tribunal is more fatal to its claims than that of Christian scholarship. No voice is more indignant in the rebuke of it than that of the most accomplished manhood. Such preaching is not only not good preaching, but it is not anything else which a

symmetrical and earnest soul can approve. Demosthenes, Chatham, John Adams, had they been preachers of the gospel, would never have preached thus, any more than Paul. They would not have listened to such preaching any more complacently than John Knox.

Let us bring the pulpit to its true test, though the human work be burned, and though the preacher be saved as by fire. Lay it open to the light, as it appears by the side of the simplicity, the directness, the timeliness, the sacredness, and the intensity of truth as used by the Holy Spirit in the salvation of souls. There lies the proof of a living pulpit. Confronted with such an ideal, the affectations I have described shrivel into nothingness. Vanity of vanity, saith the preacher; all is vanity! They are false to the very titles in which their praise is so often vaunted. They are not “sound;” they are not “scholarly;” they are not “eloquent;” they are not “churchly;” they are not “beautiful;” they are not “finished;” they are not “in good taste;” for—they are not good sense. And they are not good sense because they are not subdued by awe of truth, as God's instrument, put into the preacher's hand for ends which it is impiety to neglect. No matter how much truth may be wrapped up in these false arts, souls never feel it; the preacher does not feel it. Neither can be quickened by it, any more than corpses in arctic seas can feel the latent caloric of the ice-fields which have congealed their life-blood.

Repose in Truth.

When one of those useful pastors, who are “not eloquent,” encounters ungenial criticism, it is his right to rest calmly upon his calling of God to the preaching of truth. No secret distrust should impair the joy of such a preacher in his work. There is a certain trust in God's word that truth shall do its work in the hearts of men, which every preacher

needs to make him a man of power. It is an equable and joyous trust. It is a spirit of repose in the *destiny* of the instrument which God has chosen. Once possessed of it, and possessed *by* it, a preacher feels that he can afford to preach truth truthfully. He need not exaggerate truth. He need not distort it. He need not deck it with meretricious ornament. He need not surround it with eccentric illustration. He need not swathe it in transcendental speech. He need not belabour it with theatrical declamation. He need not mince it, nor trim it, nor inflate it, nor paint it. He has only to preach it thoughtfully, vividly, variously, and with the singleness of an intense soul living in communion with God, and then let it do its own work. It will do its work. He may have faith in it. In the midst of exhausting toils, when wearied with that stern suppression of fitful hopes and apprehensions which must enter largely into every intense life, he may find this spirit of repose in truth falling upon him like the mantle of a prophet. He may *know* then that his words are the wisdom of God and the power of God. He will often speak with the consciousness of that which is a pledge of his success. He will speak with a daring neglect of false expedients and conventionalities, which will astonish men who do not know where is the hiding of his power.

We are told that Napoleon in battle used to be restless, anxious, irritable, and taciturn, till a certain critical point was reached in the execution of his orders; but that after that crisis was past—a crisis invisible to all eyes but his—and long before any prospect of victory

appeared to his subordinates, he suddenly became calm, bland in his manners, apparently careless in his manœuvres, even jovial in his conversation; and at the battle of Eylau, at the risk of defeat, as others judged, he lay down to sleep on a hillock, which the enemy's grape-shot grazed without wakening him. In explanation of his hardihood, he said that there was a turning-point in all his plans of battle beyond which, if it were safely reached, he deemed victory secure. He knew then that he could not lose the day. His work was done.

The repose of genius in the assurance of results which are invisible to inferior minds, can bear no comparison with that rest in the power of truth which a preacher may feel, and which, if he does feel it reasonably, will go far towards realizing his expectations of success. The secret of his power will be simply that he is proclaiming God's truth at God's bidding, and in God's methods. He gives to men that which God has given to him. The cloud of the Divine Presence envelops him. Within that august protection he performs his life's work. He cannot but achieve results which God will own. He may labour trustfully, for he must succeed. No man ever failed who preached thus. The world may never know his power; but He shall know it; and God shall one day proclaim it, at that tribunal at which shall be fulfilled those words so pregnant with the decisions of eternity upon the history of the pulpit: "There are last which shall be first, and there are first which shall be last."—AUSTIN PHELPS.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

BAPTISM.

MAY I be allowed to offer a few observations upon the subject of Baptism as presented in the last number of *THE HOMILIST*? My observations have reference to the general subject, and not to Mr. Godwin or any other man's mere opinions.

1. As to the meaning of Matt. xxviii. 19, 20, referred to in questions 1 and 2, I can see no reason whatever for supposing that this great commission has any reference to the baptism of water. The command, whatever was meant by it, was intended for the apostles of Christ: it was an exact definition of their work; and yet Paul says that he was not sent to baptize but to preach the Gospel. Three works are mentioned in the commission, (a) *making disciples*, rendered "teaching all nations," in our version; (b) *baptizing*; and (c) *teaching*. Those who are acquainted with the Greek will at once perceive that the work is really one—"make disciples,"—and that the baptizing and teaching are explanatory of the way in which the work is to be done. Making disciples may refer to (a) *the introduction of men into the visible Church*—making disciples in name; or (b) *the introduction of men into the true, spiritual Church*—making disciples in nature. In either case, it is evident that baptism precedes instruction, and that, therefore, the system of baptizing believers on condition of their belief is unscriptural. It seems, also, that the baptizing is the *principal* agent in this process of making disciples, for the nations are to be "baptized into the name" of God, and not, as in our version, "in"

his name. The effect of the baptism becomes thus a relationship. They are baptized into the nature of God really or nominally, and the teaching which follows completes the relationship.

Let us now suppose the baptism referred to, to be the baptism of water; then does the text teach that *all baptized persons are members of the visible Church of Christ or of his spiritual Church, and that simply because they have been baptized*. In the first case, the Baptists are wrong, as they admit men into the church *after* teaching and not *before*—admit them upon the evidence given of *conversion*, and not owing to their *being baptized*, and the Pædo-Baptists are wrong, because they baptize infants and do not regard them as members of the Church, because they have been baptized. In the second case, the commission teaches most emphatically and plainly, *baptismal regeneration*. Believing that the New Testament represents Christian Churches as being composed of converted persons, and represents children, though not members of such Churches, as being proper subjects of baptism; and believing, moreover, that the baptism of water has nothing whatever to do with the salvation of the persons baptized, I must understand the word "baptizing" in the text to refer to the baptism of the Spirit.

This opinion is much favoured by the force of the expression "baptize into the name" of God. It seems to denote something far more *real* than the mere formal introduction of a man into the visible Church. If the "name of Father,

Son, and Spirit" means, as I think it must, the nature of God, the One God, as revealed in the three great revelations of his being—the Father, the Son, and the Holy Spirit—then to be baptized into that nature, is to be influenced so as to be brought into that nature, or made spiritually conformable to God.

Thus interpreted, the great commission shows the duties of the Apostles of Christ to be, to go forth to influence all the nations spiritually, so as to change them morally into the creatures of God; and then, having converted them by bringing upon them the power of God as the ever-present Spirit, to instruct them in the principles of the Christian faith.

2. As to the value of authority, referred to in questions 3 and 4. Personally, I attach no value to authorities, except in case of evidence. If the reference be to an opinion, no reliance can be put on great names, as it is not difficult to summon up an army of such in favour of the greatest absurdities ever believed. Least of all would

I attach any value to the opinions of the Christian fathers as a class. Those who have carefully studied the works of our Christian teachers who flourished in the second and third centuries, know well that the doctrines of the Gospel were most fearfully misrepresented. The opinions then popular respecting the being of God, the officers and constitution of the Christian Church, and a variety of other matters, show that no value can be attached to the belief common in those times respecting Christian baptism.

3. As to Jewish modes of purifications, mentioned in question 5, it may be said, that while many things were purified by washing and bathing, the most general way of cleansing ceremonially was by *sprinkling* the object to be cleansed with water, blood, ashes, &c. (Lev. xiv. 7, 16, 51, &c.) Hence the Apostle's figurative reference to the mediatorial work of Christ, "The blood of sprinkling."

EVAN LEWIS, B.A. F.R.G.S. &c.
Preston.

Notes on New Books.

BY A BARRISTER.

WE are indebted to Christmas for a catalogue of works of all kinds, and for all classes, embellished in every style, and in resplendent colours. Amongst these, Messrs. Low and Co. have issued a half-guinea volume of *Christian Lyrics*, containing 138 poems, chiefly selected from modern authors, and illustrated with 150 engravings; *The Poetry of Nature*, selected by Mr. Harrison Weir; and a new guinea edition of Mr. Walter Thornbury's *Two Centuries of Song*, a book which was most favourably received on its first appearance last year and on account of the merits of the songs, its ornaments, pictures, and general appearance as a gift-book, is likely to be as highly appreciated now. Messrs. Bell and Daldy give us a new edition of Mr. Robert Bell's *Art and Song*, illustrated by Poets and Painters, and have adorned it with some splendid illustrations. Also, two handsome volumes, by Dr. Thomas Dyer; one

on *The Ruins of Pompeii*: the other on its *History, Buildings, and Antiquities*. The former contains a series of large Photographic views of the most interesting remains of that strange city: the latter contains some 300 engravings, a plan of the Forum, an account of the recent excavations, and of the history of the locality. Messrs. Routledge, as usual, have produced quite a little library of Christmas books. Several of them are for young persons, and all are remarkably cheap. Amongst their larger works may be mentioned, *The North Coast*, a volume of original poems by Robert Buchanan, well illustrated by the Brothers Dalziel. There is no excuse for not having plenty of poetry on the shelves, for it may be obtained in any quality, quantity, shape or size. Even Burns comes up again in a new form, for Mr. Nimmo has just issued his exquisite guinea gift book, *The Edina Burns*, with illustrations by some of the most distinguished Scottish artists.

Those who are interested in observing the present condition of geographical discovery and research in the various countries of the world, will be very pleased with a new Atlas, which has been issued by Dr. A. Keith Johnson, and published at £2 12s. 6d., by Messrs Blackwood. And, if a closer acquaintance with the places to which they refer is desired, Mr. Hepworth Dixon's *New America*, Mr. Wingfield's *Algeria and Tunis*; *The Universities Mission to East Central Africa*; Dr. Edward Robinson's *Travels in the Holy Land*, and *Physical Geography of the Holy Land*, and Sir Samuel Baker's *Nile Tributaries of Abyssinia*, will be perused with much gratification. It will also be agreeable to know that Lady Herbert of Lea (the widow of one well known and loved as Mr. Sidney Herbert) intends shortly to publish *Cradle Lands: Egypt, Syria, and the Holy Land*.

The Life and Correspondence of Thomas Stirling Duncombe, late M.P. for Finsbury, has created considerable sensation. The son of that singular patrician ultra-radical has, in this life of his father, thrown light upon some questions of a public and private nature, which enables us to form some new estimates of circumstances which transpired in his day, and of men some of whom are dead, and others of whom are now living. Sir Edward Lytton Bulwer has been occupying his time in preparing two volumes on *Historical Characters*. He treats of Talleyrand, Mackintosh, Cobbett, and Canning. His sagacity, penetration, power of description, and personal communication with many of the actors in the scenes to which he refers, have, of course, enabled him to execute with great ability the commencement of his fascinating task. Mr. Samuel Mossman introduces us to heroes of another kind—to the “*Heroes of Discovery—Magellan, Cook, Park, Franklin, Livingstone.*” He has been slightly, but without any foundation, blamed for too much compilation. It was as impossible for him to give facts without having resort to sources of information, as for the Irishman to be provided with an apple-pie without the apples. The book contains the adventures of real heroes, and their situations are more thrilling, and their characters more charmingly romantic, than are those of the leading characters in any of the hundred novels just issued. In referring to

novels, it must be added that the Rev. Henry Kingsley has just published, in three volumes, his *Silcote of Silcotes*; the Rev. Henry Ward Beecher, that verbose production, *Norwood*, in three volumes; whilst Mr. Mark Lemon has brought out a new one, entitled *Golden Fetters*. Mr. Smiles has produced a work entitled, *The Huguenots in England and Ireland*; and Mr. Frederic Seebohm gives us *The Oxford Reformers of 1498*, being a history of religious life in Europe immediately before the Reformation. *The Towers and Temples of Ancient Ireland* is the title of a valuable, highly illustrated, and handsome volume, in which Mr. Marcus Keane, M.R.I.A., discusses their history and origin from a new point of view. Mr. Max Müller's able and scholarly new work, in two volumes, entitled, *Chips from a German Workshop*, will be received with much appreciation. The first volume contains careful and learned essays "On the Science of Religion;" the second, "On Mythology, Traditions, and Customs." Two volumes whose object is to show that social advancement is as completely under the control of natural law as is bodily growth, have just recently been published by Messrs. Bell and Daldy. They are the work of Dr. John William Draper, Professor of Chemistry and Physiology in New York, are entitled, *A History of the Intellectual Development of Europe*, and undoubtedly contain much powerful reasoning, and many valuable facts. Several excellent historical works have been issued by Mr. Murray lately.

The supply of theological literature and religious biography is ample. Mr. Stopforth Brookes' valuable Life of the noble and now famous Robertson is, fortunately for every one, going through another and a cheaper edition in the hands of Messrs. Smith and Elder. A new edition of Mr. Froude's *Short Studies on Great Subjects* is now complete; as are also Dean Alford's *How to study the New Testament*: Section II. "Our common faith in popular exposition of the Apostles' Creed;" An excellent people's edition of *the Life and Epistles of St. Paul*, by Conybeare and Howson: Dr. Vaughan's *Daily Prayer Book: Twelve Discourses on subjects connected with the Liturgy and Worship of the Church of England*, by Dr. C. J. Vaughan. Messrs. Rivingtons have published *The 1867 Bampton Lecturer*, by the Rev. Edward Garbett, M.A., the work being entitled *The Dogmatic Faith*, an inquiry into the origin and authority of the dogmas of the Christian religion. Perhaps the strangest book of the day is *The Life and Labours of John Campbell, D.D.*, by Dr. Robert Ferguson and Dr. M. Brown. Our talented contemporary the *Athenæum*, is of opinion that Dr. Campbell "was neither a wise nor a well read man," but that "compared with his biographers the Doctor appears almost respectable." These gentlemen see something wonderful in everything their hero did. When he ran away from his ship, to which he was apprenticed, and took a shilling which did not belong to him, they consider "he took it as from Providence"! From the time when, shortly afterwards, being employed in a blacksmith's shop, he quarrelled with his master, "seized a red hot bar of iron from the fire," saying he "would run him through with it," to the day when

being upwards of seventy years of age, he proposed to a wealthy widow, with whom he lived for only two years, they see glory in all his footsteps. They actually publish his love letters. "Darling Emma," wrote the venerable suitor, after citing the cases of several ladies who had married old men, "will see that she is not alone, but ranks with a distinguished class of ladies, who counted it an honour to minister to the comfort of the latter years of *great and good men*. My dearest Emma will know how to use all these facts with the busy gossips and busybodies who prate of years to her, and would rather see her wedded to a green fool than a *ripe philosopher*. She is only doing what a multitude of ladies of the first respectability and the highest excellence, have done, are now doing, and will continue to do until the end of time. Thousands would have been pleased to be called Mrs. Jay, and a noble band would not blush to be called Mrs. Dr. —." This is remarkably apostolic! Such a work as this tends to produce incalculable injury to the literary, moral, and social character of that denomination to which the biographers belong, and of which their hero was once a member.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

WANDERINGS AMONG THE FALLASHAS IN ABYSSINIA. By the Rev. HENRY A. STERN. London: Wertheim, Macintosh, & Hunt.

THERE are four facts in reference to the connexion of England with Abyssinia which—apart altogether from any opinion as to the wisdom of the Abyssinian expedition—it must be admitted neither the criminations of Dr. Beke, nor the recriminations of Mr. Layard can remove; and which Lord Stanley's frigidly official replies to Mr. Bernal Osborne's keen animadversions leave altogether unchallenged. First,—that in June, 1855, the English consul, Colonel Plowden, wrote to Lord Clarendon, describing King Theodore as a kind of warrior saint, who had been raised up to restore Abyssinia; and that his Majesty was so anxious to be on friendly terms with Great Britain that when the consul was killed by a rebel chief he slew that chief with his own hands and slaughtered 1500 of his followers for the express purpose of "winning her Majesty's friendship." Second: that Consul Cameron was unfit to be the representative of England in

Abyssinia. He was knowingly guilty of a breach of *etiquette* in not receiving the king's presents; when, on being appointed to the consulate, he, in October 1862, was "received with all honour by King Theodore." When leaving Abyssinia, in the beginning of 1863, instead of returning to his own duties in Massowah, he actually proceeded to some Turkish tribes on the frontier, who were the bitter and deadly enemies of the king. Amongst these tribes it is certain that he spoke most unadvisedly of him. Of this proceeding the king has most reasonably said to Mr. Cameron: "It was not your business to interfere. Who told you to do so? Neither I myself, nor your Queen gave you orders to go down to Kasala." This consul was also imprudent enough to send back from the country of the Turks an interpreter named Samuel, who had been given him by the king, and before whom he had used most unjustifiable language respecting his majesty. Third: that the Foreign Office of England sometimes performs its duties in the most slovenly and careless manner. This is clear—(1) From the fact that an important letter from the king, which required an answer, and which reached the Foreign Office on the 12th of February, 1863, has never yet been replied to. The king says he imprisoned Cameron because he never obtained an answer to this letter. (2) From the fact that Mr. Cameron was continued in his office, with a simple reprimand, after his meddling officiousness ought to have convinced any one that he was totally incapacitated for any post where tact, delicacy, and judgment were required. (3) By the history of the foolish departure of the Foreign Office from the course which Colonel Merewether, the resident at Aden, had suggested as the one which would enable this country to carry out Mr. Flad's desire and advice "to finish with this man in peace." (4) By their expenditure of £3,290 upon presents for the king, directing Mr. Flad to state, as he did on the 8th of January, 1867, that they were on the way to his majesty, and then, after all, delaying them, under a profession of entertaining a hope for a conjuncture of favourable circumstances, which was manifestly most remote. Fourth: That foreign relations with such a power as Abyssinia can only be sustained by a simple and straightforward policy and actions on the part of our officials, which are manifestly transparent and devoid of ambiguity. Until a number of inexplicable circumstances convinced the king's jealous and tyrannical mind that there were reasons for suspecting treachery was at work, he was most manageable. To go into a discussion of Abyssinian policy would, of course, be out of our province. We refer to these matters of fact in order to introduce the volume of Mr. Stern, which is now before us. It was published before the present complications arose, and has the merit of being free from the advocacy of party views. Amongst the captives now retained by the cruel king is one named Stern. We sincerely trust it may not be the author of this most interesting volume. Nevertheless we fear there is not a little reason to think it is he. Mr. Stern laboured for some years as a missionary in Abyssinia, and this volume contains a graphic account of the localities in which he toiled, the circumstances which transpired, and the character and habits

of those who were around him. The task is exceedingly well done. An admirable map and twenty good engravings on steel adorn and explain the text. The incidents in the life of Theodore, the religion of the country, its courts of justice, its climate, social life, natural productions, and the tastes and aspirations of its people are all matters which, at the present moment, are highly interesting to the English people. Mr. Stern's work treats of all these, and of many other topics; and as it does so in a most graphic, interesting, lucid, and complete manner, it cannot but be highly appreciated and extensively read.

LIBER LIBRORUM. ITS STRUCTURE, LIMITATIONS, AND PURPOSES. A Friendly Communication to a Reluctant Sceptic. London: Longmans, Green, & Co.

It is a fact, too patent for dispute, that multitudes in the so-called religious world, who were one time regarded as strong believers, have become unsettled in their faith. Such works as those of Strauss, Rénan, and Colenso have contributed to impress numbers with the idea that much of the Scriptures is destitute of Divine inspiration, and is therefore of no Divine authority. The book before us is intended to meet this state of mind. Whilst the author generously grants perhaps too much to the side of unbelief, his work tends mightily, as it is designed, to establish faith in the Divine element of the Bible. Baxter of old, said, "The Scripture is like a man's body, where some parts are but for the preservation of the rest, and may be maimed without death. The sense is the soul of the Scripture, and the letters but the body or vehicle." The greatest enemies of the Bible are those of its professed friends, who insist on the inspiration of all its words. We heartily commend this work as the production of a very able man, who has a high practical aim, and labours as a devout preacher and master thinker to achieve his purpose.

SCENES FROM THE LIFE OF ST. PAUL AND THEIR RELIGIOUS LESSONS. By the Rev. J. S. HOWSON, D.D. London: Religious Tract Society, 58, Paternoster-row.

IN opening this volume we expected to find it a mere republication of articles on St. Paul which the author contributed many years ago to that invaluable work entitled "*Life and Epistles of St. Paul.*" But we were pleasingly disappointed to find that the articles are really new. The author is too well-known and highly appreciated to require us to characterise or recommend his work. The volume consists of twelve articles, the subjects of which are Saul and Stephen—Jerusalem: The Conversion—Damascus: The Gospel of the Jews—Antioch in Pisidia: The Gospel in Heathenism—Lysia: The Roman Empire—Philippi: Greek Art and Greek Philosophy—Athens: The Companions of St. Paul—Corinth: Work in Great Cities—Ephesus: Paul before the Multitude—Jerusalem: Paul before Rulers—Cæsarea: The Voyage and Shipwreck—Melita: Toils and Sufferings to the End—Rome. To each of these twelve articles

there are splendid artistic illustrations. The drawings are admirable; they impress the mind through the eye with the deep sense of reality. It is in every way a beautiful work.

A CYCLOPÆDIA OF ILLUSTRATIONS OF MORAL AND RELIGIOUS TRUTHS.
By JOHN BATE. Fifth Edition. London: Jarrold and Sons, 12, Paternoster Row.

"WHY," says Coleridge, "are not more gems from our great authors scattered over the country? Great books are not in everybody's reach; and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every bookworm, when in any fragrant scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it." The work before us does, in a measure, what Coleridge desiderated. Mr. Bate has gathered together into a large volume selections from a variety of authors, including some very superficial ones, with a large number of the best writers in our language. If he has treated the works of other authors as he has our productions we cannot say that he has always made the best use of them. The work will be found very valuable, both to religious writers and preachers of the Gospel, and we heartily recommend it.

THE PSALMS CHRONOLOGICALLY ARRANGED. By Four Friends. London and Cambridge: Macmillan & Co.

WE believe with the editors of this volume that the moral and religious lessons of the Psalter will gain greatly in force from a consideration of the time and circumstances of the several Psalms, that much light may be gained by an endeavour to grasp the point of view of the writers, and that each Psalm so looked at will in most cases tell its own tale. One object of this work is to restore the Psalter to the order in which they were originally written, to give the Psalms into strophes, and to give each strophe into the line which composed it. To amend the errors of translation is the great object of this production. We greatly value the work of these "four friends." They have put into the hands of the Biblical student a light by which he may see many beautiful and Divine things in these Psalms which before lay in obscurity.

MEMORIALS OF THE ENGLISH MARTYRS. By the Rev. C. B. TAYLER, M.A.
London: Religious Tract Society, 56, Paternoster Row.

THIS book takes us on a pilgrimage to various scenes in the British Isles, where great men suffered martyrdom on account of their faith in Christ and his Gospel. Spots, consecrated by the blood of martyrs, are pointed out to us in Lutterworth, Hadleigh, Norwich, Manchester, Cardiff, Carmarthen, Canterbury, Gloucester, Oxford, Chester, Lambeth, Smithfield, &c., &c. The work is well written. Its spirit is Christian, and its purpose is good. It is elegantly "got up." Paper, type, illustrations, binding, are excellent. It is a handsome volume for a Christmas present.



A HOMILY

ON

The Science of Sciences.

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.”—Phil. iii. 8.



CHRISTENDOM abounds with sciences. Their mere catalogue is a long roll of high-sounding names. Although all *true* science is built upon immutable principles, this scientific scroll is undergoing constant alteration. Time expunges some, inscribes others, and modifies not a few. Human sciences, like all the productions of man, are fallible and fleeting. They are more like

transient meteors in the hemisphere of thought than fixed stars burning on through the ages. Notwithstanding this, they exert no small measure of influence both upon the conduct and the destiny of men. Their respective votaries often regard them as the standard of all truth, the very oracles of Heaven. They would that Christianity itself should be judged by their tribunal. As the old Jews rejected Christ because He did not answer to their theology, these men repudiate His system because it squares not with their scientific speculations. How are these *savans* to be treated by

Christian Theists? Not with silent contempt, still less with dogmatic arrogance. The respectful and argumentative way in which Paul, both in his speeches and letters, dealt with the narrow-minded votaries of a perverted Judaic theology, furnishes an example demanding our imitation. He unfolded to them the Gospel in relation to their system, and made it appear to chime harmoniously with, and smile benignantly upon, all that was really *true* in the doctrines they maintained. Truth is one. No two truths either cross each other or even run in parallel lines: keeping ever apart. They are organically related—they have one heart, throwing a common blood into all. The tree of knowledge which grows in the garden of universal intelligence may have branches of science without number; but all these branches, however widespreading or tall, meet in one trunk, and draw their life from a common root: that root is the knowledge of the Christ-revealed God. Paul felt this when he said: “Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” I shall endeavour to illustrate the *excellency* of this knowledge by three remarks—namely, that Christianity accords with all true science, encourages all true science, and transcends all true science.

I. CHRISTIANITY ACCORDS WITH ALL TRUE SCIENCE. What are now called sciences are of modern creation and of immature growth. The oldest of them had no existence until centuries after Christianity appeared. There is one fact which is common to most, if not to all of them. It is this, that in their first stages they set themselves against the scriptures of God. Youthful science, like youthful life, is ever more or less conceited and reckless. Hence geology, chronology, and ethnography rose up in their youth to invalidate the statements of Holy Writ in relation to the origin of the earth, the age of man, and the unity of the race. Those sciences, as they have grown older, have increased in modesty. With deepening conscious-

ness of their own fallibility, they now hold those conclusions which seem to be at variance with the facts of revelation. We are far from averring that some of the facts of science do not clash with things in the Bible as interpreted by some theologians: but the interpretations of the Bible are no more the Bible than the theories of science are the facts of nature. What is there in Christianity that contradicts true science? Take its *cosmological* teaching. Here it is:—
 “. . . Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.” Has science, in her furthest investigations into nature, discovered a single fact that contradicts this?

Take its *anthropological* teaching. It teaches that man has soul and body. “. . . He breathed into his nostrils the breath of life, and man became a living soul.” The science that teaches that man is all body, nothing but body, is a science which no truly scientific man will endorse. “What man holds of matter,” says Sir William Hamilton, “does not make up his personality. Man is not an organism: he is an intelligence served by organs; they are his—not he.” It teaches that all men are from one stock. “. . . God hath made of one blood all nations to dwell upon the face of the earth.” “. . . The whole earth was of one language and one speech.” What says science to this? “The languages,” remarks Humboldt, “compared together and considered as objects of the natural history of the mind, and when separated into families according to the analogies existing in their internal structure, have become a rich source of historical knowledge; and this is probably one of the most brilliant results of modern study in the last sixty or seventy years. From the very fact of their being products of the intellectual force of mankind, they lead us, by means of the elements of their

organism, into an obscure distance unsearched by traditional records. The comparative study of languages shows us that races now separated by vast tracts of land are allied together, and have migrated from one common primitive seat; it indicates the course and direction of all migrations, and in tracing the leading epochs of development, recognises, by means of the more or less changed structure of the language, in the permanence of certain forms, or in the more or less-advanced destruction of the formative system, *which* race has retained most nearly the language common to all who had emigrated from the general seat of origin."

Take its *ethical* teaching:—" . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" this is the first commandment. And the second is like, *namely*, this: " . . . thou shalt love thy neighbour as thyself." Is there any system of morals extant having any pretension to a scientific basis that essentially disagrees with this? Does not the common sense of humanity say that the greatest being should be revered the most, and the best being be the most loved?

Christianity is one with all true science. It is the key-note that sets all their notes to music. Our sphere is so narrow and our ears are so deaf that some of the notes may seem discordant. Oh, for an angel's altitude and an angel's ear to catch all the vibrations of the great harp of truth! Christians need not be afraid of the discoveries of intellect. Each true science that comes circling through our heavens is lit up by the great central sun. It is not sent to disturb the order of our system, but to add new glories to our sky, and lend a stronger and a clearer light to the path of our life.

A thought occurs to us on this subject whose fresh force requires us to note it down now and here before we pass on to another point; it is this: the interest of Christian truth does not require that the Bible should be proved to accord with all true science. Were a contradiction proven, how

could it vitally affect a book which professes to be not a scientific treatise, but rather a chart for benighted mariners, a prescription for diseased souls? What do you expect in a nautical chart? Not that it should give information about astronomy, or hydrostatics, or even the theory of shipbuilding. All you expect is, that it shall give correct distances, rightly locate the islands, rocks, reefs, quicksands, currents, harbours. If you could prove the chart was incorrect in these matters, you would damage it, not otherwise. What do you expect in a physician's prescription? Not a theory concerning the chemistry, the anatomy, or the physiology of man; but, simply directions for the patient—nothing more. Has the Bible, as a chart to guide us over life's stormy and treacherous main into the haven of immortality, made mistakes? Has it, as a prescription, failed? These are the questions that totally affect its credibility, and here it is safe. All the millions who have trusted it agree in declaring it infallible. What matters it whose hand drew the chart if it is true? or whose pen wrote the prescription, if it is an infallible remedy? or, still more, what matters it as evidence, though all the sons of science pronounce against its truth, if all who have trusted it, have found it to be correct? Their evidence is alone admissible. If all the mariners who have trusted the chart aver its accuracy, all the patients who have attended to the prescription declare that it is the antidote, what more is required?

II. CHRISTIANITY ENCOURAGES ALL TRUE SCIENCE. Christianity is an enemy to ignorance, it proscribes research into no branch of truth, it is the patron of universal intelligence. It encourages scientific investigation in many ways. It does so by assuming its most fundamental facts. The being and attributes of God, the spirituality and responsibility of man, the existence of a future state of retribution, are amongst its leading truths; but for the proof of these it directs us to nature. It supposes that all its

readers have so far studied natural history as to be convinced of these verities. It begins where nature has left off and bases its doctrines upon instructions which nature has imparted. It virtually says to its students, "For proofs of the divine existence, of moral government, of your own spiritual nature and responsibility, and of a coming scene of retribution, see the volume of nature, turn over its pages and examine its contents. It does so also by directing its disciples to study the works of creation. The inspired writers send men into every department of the great kingdom of nature. One bids us to "lift up our eyes on high," and contemplate the stellar universe. Another commands us consider "the ant, the coney, the locust, and the spider," from which wisdom may be learned. Another points us to the "stork and the turtle-dove, and the crane, and the swallow." And our Lord himself bids us to ". . . consider the lilies of the field, and behold the fowls of the air." In fact, all the writers of the Bible endorse the teachings of Job, who said, ". . . Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth and it shall teach thee; and the fishes of the sea and they shall declare unto thee." It does so, moreover, by removing from the mind all obstructions to general knowledge. Emotions influence the judgment. The heart is the sovereign of the head. Feeling is the atmosphere in which the intellect lives, the medium through which it looks upon all outward things. Paul gives the philosophy of unenlightened intellect when he says, ". . . Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of the blindness of their hearts." Now, Christianity purifies this atmosphere of feeling and makes it a quickening and an invigorating element for the intellect to work in. The depraved intellect is like the imprisoned bird; it has powers to mount aloft, penetrate the clouds, bask in the light of day, and survey the works of God. Christianity throws open its doors, and

it goes forth into the great world of truth, feeling with the Psalmist when he exclaimed, “. . . My soul is delivered as a bird out of the cage.” It does so yet again, by stimulating man to study the works of God. If you love the author of a work—whether it be literature, painting, sculpture, mechanism, or architecture—you have no small stimulus to investigate his productions. Christianity inspires its disciples with this love to the great Author of Nature, and they lovingly look at all things as the production of their “Father’s hand.” This stimulus, which love for the great God gives to universal study, is increased by the conscious interest which the true disciple of Christianity feels in all nature. The man who feels that he has Christ feels that he has all things; “all things are yours.” Are not men wont to look with greater interest upon that which they claim as their own than upon that which belongs to others; no child is so interesting to a parent as his own. No estate gives a man so much concern as his own. He, therefore, who can feel that the universe is his must feel an impulse to study it unknown to all besides.

In all these, and in other ways, Christianity encourages all true science. We wonder not that its disciples have been amongst the master spirits of the scientific world. Let those then who would promote science, promote Christianity. “*The tree of knowledge*,” says Sir Humphry Davy, “*is grafted upon the tree of life*.” Christianity not only unveils the dimmed eyes of man’s intellect and enables it to see what otherwise was concealed, but it prompts him to spread the pinions of his soul and go forth in quest of universal truth.

III. IT TRANSCENDS ALL TRUE SCIENCE. Paul counts all other things, including general intelligence, as “loss for the excellency of the knowledge of Christ Jesus.” He was, I think, pre-eminently qualified to judge in such matters. He was a man of strong impulses it is true, and therefore liable to rush to incorrect conclusions. But, strong as was his emotional nature, his reasoning powers could match and master

his strongest passions. Few men were ever favoured with a mind of further insight and stronger grasp, and fewer still of his age, perhaps, had received a higher culture. He was brought up at the feet of Gamaliel, and was no doubt well versed in the philosophy and literature not only of his own country, but of that of Greece and Rome. We accept his judgment, therefore, in regarding Christianity as transcending all other knowledge. It transcends all other science in its *discoveries*. It reveals God to us in a relation which no other branch of knowledge does. Nature discloses him in his creative, parental, and regal capacity. But Christianity unfolds Him to us in his *redeeming* character—a character suited to our condition as sinners. In this capacity we see Him in our own nature, working out the spiritual restoration of the race. It transcends all other scenes, too, in its *influence*. It makes men *morally right*, “. . . By his knowledge shall my righteous servant justify many.” It gives men *spiritual freedom*—freedom from passion, prejudice, materialism, and every evil habit. No other science can snap the moral chain that fetters the soul, “. . . Ye shall know the truth, the truth shall make you free.” It gives *true power*. It endows the soul with energy rightly to endure the trials of life, fight heroically with the soul-opposing hosts, and welcome death with holy triumph. Other sciences may strengthen certain faculties of the soul, some the intellect, some the imagination, some the memory; but Christianity strengthens the soul itself. The light which other sciences shed upon the mind is only as the lunar ray. However bright, it is chilly; it plays only upon the surface, and does not penetrate the roots of life. Christianity is a solar beam, it goes down into the hidden springs of being, quickens the latent germs, and makes the mental world bud with life and bloom with beauty. “. . . God who commanded the light to shine out of darkness hath shined into our hearts to give us the light of the knowledge of the glory of God through Jesus Christ.” In truth, all other sciences are to it as artificial lights to the orb of day. They

are like gaslights in the streets. They serve our purpose only while the heavens are dark. The brighter the sky the more dim and useless they become. When noon-tide floods the town, they are buried though they burn. No sooner will the sun of absolute truth break on the firmament of our souls, than all the lights of our poor logic will go out. Knowledge, it shall vanish away.

CONCLUSION: Brothers, let us glory in this science. The votaries of secular science are prone to glory in their own favourite branches of knowledge. Their scientific pride is proverbial, and their vauntings often offensive. But our reason for glorying in Christianity is righteous and strong. Our science is not the discovery of our poor intellect, it is the revelation of the infinite mind. Though its author was poor, though He died as a malefactor, and though its disciples are not generally found amongst the great ones of the earth, I glory in it as the "manifold wisdom" of God. It is the only pillar that can light me through the wilderness, the only pilot that can conduct me through life's tempestuous storms. Paul felt this. He had traversed many a field of thought, Rabbinic and Pagan, and plucked the choicest flowers from them all. But when he entered the garden of Christianity and there discovered the Rose of Sharon and the Lily of the Valley, all other flowers lost their beauty, their fragrance and their charm, and he exclaimed, "Yea doubtless, I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may but win Christ."

"When the worldly-wise have dived into the bottom of nature's sea, they are able to bring up from thence, instead of pearls of price, nothing but handfuls of shells and gravel. Knowledge, indeed, and good parts managed by grace are like the rod in Moses' hand—wonder-workers, but turned to serpents when they are cast upon the ground and employed in promoting earthly designs. Learning, in religious hearts, like that gold in the Israelites' earrings, is a most precious ornament; but if men pervert it to base, wicked ends, or begin to make an idol of it, as they did of a golden calf of their earrings, it then becomes an abomination."—ARROWSMITH.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur. — (3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning. — (4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Theocratic Government of the World.*

“ Why do the heathen rage,
And the people imagine a vain thing,
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord and against his anointed? *Saying,*
Let us break their bands asunder,
And cast away their cords from us.
He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure.
Yet have I set my king
Upon my holy hill of Zion.
I will declare the decree:
The Lord hath said unto me,
Thou *art* my Son,
This day have I begotten thee.
Ask of me and I shall give *thee*
The heathen *for* thine inheritance,
And the uttermost parts of the earth *for* thy possession.
Thou shalt break them with a rod of iron;

Thou shalt dash them in pieces like a potter's vessel.
 Be wise now, therefore, O ye kings,
 Be instructed ye judges of the earth ;
 Serve the Lord with fear,
 And rejoice with trembling.
 Kiss the Son, lest he be angry,
 And ye perish *from* the way,
 When his wrath is kindled but a little,
 Blessed *are* all they that put their trust in him."

—Psalm ii.

HISTORY : The reference, in the Acts iv. 25, to this Psalm, is the proof that it was composed by David. It was probably penned immediately after the prophet Nathan had brought to him the promise of an enduring throne and peerless son. (2 Sam. vii. 12—14.) The promise there expresses the vital principle of the Hebrew monarchy. It was Theocratic. The king was only a regent in God's name, the deputy of Jehovah, and the chosen instrument of his will. If this psalm, as is probable, is based on Nathan's words to David, it must be historically referred to the time of the coronation of Solomon. Perilous times ensued on David's death, and his chosen heir had hardly freed himself from the troubles of a disputed succession before he found the empire itself menaced by disruption. In view of this, the faith of this prophetic poet in Jehovah, as the great king, is still strong and he exclaims, "Why do the heathen rage," &c. Whether the author of this poem had the Messiah's kingdom in view or not is a question on which Biblical commentators are not agreed. Two facts, at least, favour the idea that it has a Messianic reference,—The loftiness of its language which, even with hyperbolical license, is scarcely applicable to any human sovereign, and the frequent application of the psalm to our blessed Lord. (Acts iv. 25; xiii. 33; Hebrews i. 5; v. 5; Rev. ii. 27.) Whether these facts are conclusive or not, it is clear that the language of the psalm is strikingly applicable to Christ as the chief of the Theocratic kings.

ANNOTATIONS :—"*Why do the heathen rage, and the people imagine a vain thing?*"—"There seems an allusion here to the rolling and roaring of the sea, often used as an emblem of popular commotion both in the Scriptures and the classics."—*Alexander*. "*The kings of the earth set themselves, and the rulers take counsel together, against the Lord:*"—"The Edomites, the Syrians broke out in open rebellion under the reign of Solomon, and it seems not improbable that the other heathen tribes had long cherished a hope that the glory of the empire would depart with David, and had meditated a general insurrection while the power was not yet firmly grasped by the youthful hands of his son." "*His anointed*"—Or his Messiah, which is a modified form of the Hebrew word here used, and corresponds to the Greek word Christ. *Anointing* was used to inaugurate priests. (Exod. xxx. 30.) Also kings (1 Kings i. 36), and in some cases

prophets (1 Kings xix. 16). The name Messiah was in use among the Jews long before the incarnation of Christ. (Dan. ix. 26.) "*Let us break their bands asunder, and cast away their cords from us.*" "*Bands*"—The authoritative restraints of the Government. The insurrectionary spirit was bent on freedom from every restraint. "*He that sitteth in the heavens shall laugh, the Lord shall have them in derision.*" "*Shall laugh.*"—"This highly figurative language must not be taken to represent the Most High as exulting over the sins or miseries of man. It is a vivid expression of the perfect tranquillity with which Jehovah regards all the opposition of his enemies, however formidable it may appear to us." "*Upon my holy hill of Zion.*"—The establishment of David's government there were the first acts of his sovereignty over Israel." "*Thou art my son, this day have I begotten thee.*" The Theocratic kings were all in a sense the sons of Jehovah, and they may be said to have been "begotten" the day of their coronation. They are born again at the sacred moment of their election, when all outward power is transferred to them. Then, if they are to be kings indeed, they must realize in their hearts the true meaning of their kingship. The conditions of their rule were that they were to act as the vicegerents of Jehovah. This is the covenant, the statute mutually ratified by king and people, proclaimed no doubt solemnly at the coronation of Solomon, as it had been at that of Saul (1 Sam. x. 25), and of David (2 Sam. v. 3), when the elders of Israel reminded him of the word of the Lord, "Thou shalt feed my people Israel, and thou shalt be a captain over Israel," and "King David made a league with them in Hebron before the Lord, and they anointed David king over Israel." "Kiss the son lest," &c. An ancient mode of doing homage or allegiance to a king (1 Sam. x. 1), sometimes applied to the dress, and sometimes to the person either of the sovereign or the subject himself. Even in modern European courts the kissing of the hand has this significance. In the case before us there may possibly be an allusion to the kiss as a religious act among the heathen (1 Kings xix. 18, Hos. xiii. 2, Job xxxi. 27).—*Alexander.*

ARGUMENT.—(1) The nations in tumultuous revolt against a government which God hath established in the world. (2) The conduct of the Supreme Being in relation to the insurrectionists. (a) "He is calm;" "He sitteth." (b) "He is secure;" "He laughs." (c) "He is contemptuous;" "He holds them in derision." (d) He is threatening. (e) He is determined to sustain the king. "Yet have I set my king." (4—6) (3) An appeal to all rebels to submit, urged by the considerations of ruin and salvation. "Be wise now, therefore, O ye kings," &c.

HOMILETICS.—Whether this psalm refers to the Messiah or not, it is particularly adapted to illustrate the Theocratic government of the world *through all ages from the days of Saul down through all the ages of Christ's Mediatorial reign.* And we shall now use it for this purpose, and consider the psalm as a picture of

the Theocratic government of this world. We discover four facts concerning it worthy of notice :—

I. THAT THERE IS GREAT OPPOSITION TO THIS THEOCRATIC GOVERNMENT OF THE WORLD. *The opposition is directed against the monarch and his ministers.* “It is against the Lord and his anointed.” Against all whom He has appointed as ministers in his kingdom, especially his blessed Son. How the people hated Him. He was the one whom the nations despised. First: *The opposition is general.* “The heathen,” “the people,” “the kings of the earth,” “the rulers,” all oppose the reign of God. Opposition to the Divine rule on earth is not limited to any race, order or condition of men. Secondly: *The opposition is furious.* “The rage.” Like tumultuating waters they swell and roar with the rebellious passions. “. . . Who is the Lord that we shall obey him?” Thirdly: *The opposition is deliberative.* “They take counsel together.” There are schemes, systems and institutions on earth formed for the very purpose of opposing the true and divine. Fourthly: *The opposition is determined.* “Let us break their bands asunder.” Every sinner tries to free himself from the shackles of responsibility. God’s laws are made and men endeavour to annul them. Fifthly: *The opposition is futile.* “He that sitteth in the heavens shall laugh.” They cannot affect Him. The tumultuous passions of rebellious nations can no more affect Him than the spray of the breaker can affect the sun. How futile! Why then do the heathen rage? Why, ah, why? The *why*, says Hengstenberg, is an expression of astonishment and horror of the equally foolish and impious attempt of the revolters.

II. THAT THE DIVINE SON IS THE HEAD OF THIS THEOCRATIC GOVERNMENT OF THE WORLD. “. . . I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee.” While this may apply to the coronation of the Hebrew monarchs, it has a more striking application to Christ. The Apostle Paul, (Acts xiii. 3, Romans i. 4), applies these words to the resurrection of Christ, that being the time when his humiliation was terminated, and He was declared to be the Son of God with power. Christ is God’s *Anointed* carrying on The Theocracy now. Saul, David, Samuel, and other Hebrew kings were

once his anointed vicegerents. Christ in these last times is *the Anointed*. He is on the Theocratic throne. When He rose from the dead “. . . all power was given unto him in heaven and on earth.” (Matt. xxviii. 18.) “. . . Him hath God exalted with his right hand to be a Prince and a Saviour.” “. . . He hath ascended far above all principalities and powers,” &c. Between Christ as God’s anointed King and his anointed kings of Mosaic times there are many points of dissimilarity which must not be overlooked. First: *He differs from them in his relation to the Jehovah*. No one of them was the Son of God in the same sense as He was. He is the *only* begotten Son. No one can explain the relationship. It transcends our conceptions. Secondly: *He differs from them in the perfections of his character*:—*Morally* He is perfect. The best of them, even David, were tainted with corruption: *Intellectually* He is perfect. He is all-seeing. He knows what is in man, and his power is almighty. Thirdly: *He differs from them in the spirituality of his reign*. They carried on their government by temporal means, wars and earthly sanctions. They depended on temporal power, and their glory was in worldly splendour. Not so the reign of Christ. His reign is the reign of truth and love. His glory is the glory of spiritual attributes. Fourthly: *He differs from them in the permanency of his rule*. They reigned a few years and died. But Christ reigns for ever. He is the same yesterday, to-day, and for ever. Fifthly: *He differs from them in the extent of his empire*. Their reign was bounded by certain geographical limits and confined to a certain people. The whole earth is Christ’s field of empire. “. . . He has the heathen for his inheritance, and the uttermost parts of the earth for his possession.” Another thing which this Psalm urges upon our attention in relation to the Divine government is,

III. THAT GREAT RUIN THREATENS THE OPPOSERS OF THIS THEOCRATIC GOVERNMENT OF THE WORLD. “. . . Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel.” “. . . “In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” The

text suggests two thoughts about the ruin. First: *It will be severe.* “. . . A rod of iron.” Iron, says Hengstenberg, is here selected as being the hardest metal, to indicate the strength and crushing force with which the Anointed will chastise the revolvers. The terms applied by Christ in this Psalm are repeated in Rev. ii. 26; xix. 15. Christ will destroy persistent rebels against his authority. “. . . Those mine enemies which would not that I should reign over them bring hither and slay them before me.” There is no bearing up against that rod. Secondly: *It will be irrecoverable.* “. . . Like a potter’s vessel.” The shivered parts cannot be moulded into form again. Terrible are the figures employed in the New Testament to represent the ruin that will come on those who continue rebels against the authority of Christ. “. . . Outer darkness. “. . . “Bottomless pit.” “. . . Lake of fire.” What terrible figures are these! Another thing which this Psalm urges upon our attention in relation to the Divine government, is—

IV. THAT ALL EARTHLY AUTHORITIES MUST SUBMIT TO THIS THEOCRATIC GOVERNMENT OF THE WORLD. “. . . Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry,” &c. First: *Submission is the dictate of wisdom.* “. . . Be wise now, therefore.” Submission to the reign of heavenly truth and love is essential to happiness. Opposition is madness. Secondly: *Submission must be followed by service.* “. Serve the Lord with fear, and rejoice with trembling.” (1) The service must be reverential. “. . . Serve the Lord with fear. (2.) Joyous. “. . . Rejoice with trembling.” Thirdly: *Submission is urgent* “. . . Kiss the Son lest he be angry.” Render homage to Him as your sovereign. Why urgent? (a) You are in danger of incurring his displeasure and losing the way. “. . . Lest he be angry.” (b) You may be on the eve of this dreadful catastrophe. “. . . When his wrath is kindled but a little.” The meaning of this is, says Alexander, “for his wrath will soon burn and be kindled.” (3.) *Submission results in blessedness.* “. . . Blessed are all they,” or “. . . O the felicity of those trusting in thee!” Loyalty to this King is happiness.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of their WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT: *Paul in Rome.*

“And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that, after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent

unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts xxviii. 16—31.

GREAT had been Paul's anxiety to visit Rome. (Acts xix. 21; Rom. i. 10, 15; xv. 22, 29.) And now, through many perils, and by means altogether unexpected by him, he is conducted safely into the imperial city. Though he is a prisoner, he is not treated with severity. He was not confined in the jail with the other prisoners." "He was suffered to dwell by himself with the soldier that kept him." And for "two whole years he dwelt in his own hired house." Whether this "hired house" is the same that is referred to in verse 23, is a question of no moment, and may remain as a matter of uncertainty. The favour thus shown to Paul as a prisoner, in allowing him to live alone with the soldier to whom he was chained, would be owing probably to the information of him sent by the Procurator Festus, and the personal intercession of the centurion, Julius. He himself a shipwrecked man, a destitute prisoner, would have no private means by which to pay for his "hired house," and support himself for "two years" in Rome. But he had friends—friends hearty, and friends everywhere; and in his letter to the Philippians (iv. 10—13), written from this city, we find him gratefully acknowledging their contributions towards his support. ". . . I rejoiced in the Lord greatly, that now at the last, your care of me hath flourished again: wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and how to abound everywhere and in all things. I am instructed both to be full and to be hungry; both to abound and to suffer need. I can do all things through Christ which strengtheneth me." The narrative before us gives us an account of—

I. HIS INTRODUCTORY MEETINGS THERE. In three days after his arrival he began his work. Great must have been his physical exhaustion when he reached the city after his long imprisonment.

sonment and trying journeys and terrible privations. But his zeal would not allow him more than three days for recruiting his energy. His first introductory labours consist of *two* meetings which he held in his own house.

First : *Notice his first meeting.* The first meeting was a meeting of the "chief of the Jews," and which he himself convoked. How he called them together we are not told. Probably Luke, or Timotheus, or Demas, or some other of his companions who were not in bonds, went forth with invitations to "the chief Jews." At this first meeting two things are to be observed : (1) *His address.* "His address is essentially of a personal nature, and was designed to oppose the prejudices which the Roman Jews might have entertained against him, partly from his imprisonment, partly from the circumstance that he had appealed to Cæsar, and partly from the slanders which might have been brought from Judæa. In justifying himself before them he states four facts—(a) That his appearance before them as a prisoner was not occasioned by any crime either against the people of Israel or their religious customs. (b) That he was compelled to appeal to Cæsar on account of the protest that had been entered on the part of the Jews against his liberation, whereas the Roman authorities judged his liberation to be just itself. "Yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me." (c) That his object in appealing to Cæsar was not to bring before him any accusation against his countrymen. "But when the Jews spake against it I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of." The meaning of this is—I was forced to appeal to Cæsar for my own protection, not as having anything to charge my nation with at this tribunal." He does not say that he had no complaint against his nation ; that would have been an untruth, for his people had treated him not only unrighteously, but with a heartless cruelty. (d) He asserts that it was only on account of the common Messianic hope of Israel that he was a prisoner, and wished to have an interview with them. "For this cause, therefore, have I called for you, to see you, and to speak with you : because that for the hope of Israel I am bound with

this chain." By the "hope of Israel" he here means what he meant elsewhere—faith in the Messiah, as predicted in the Hebrew Scriptures. The other thing to be noticed in this first meeting is—(2) *Their reply*. In their reply two things are to be observed—(a) Their avowal of their *ignorance* of the whole matter. "And they said unto him, we neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee." It may seem rather strange that tidings of the tremendous excitement that Paul's ministry had produced in Jerusalem, and everywhere amongst the Jews, should not have reached these Israelites in Rome, either through the Sanhedrim or some other channel. It must, however, be remembered that intercourse between Rome and Judæa was not unfrequently interrupted by the disorders of the times. And then, too, the Jews, in all probability, dropped the persecution, and declined pressing it any further. (b) *Their desire for information concerning the unpopular sect*. "But we desire to hear of thee what thou thinkest; for, as concerning this sect we know that everywhere it is spoken against." Justin Martyr says, "the Jews of Jerusalem sent messengers to prejudice their brethren in every part of the world against the disciples of Christ. These men had heard about the "sect," but every word that came to their ears was loaded with reproach. "It had come to this with the Jews," says Besser, "that after thirty years' gracious visitation they spoke everywhere against the Gospel, and that the sign of Christ predicted by Simeon—"a sign which shall be spoken against"—was set up wherever the Jews dwelt, from Jerusalem even unto the ends of the earth."

Secondly: *Notice his second introductory meeting*. This second meeting is called by an appointment. Called for a special purpose, to receive information from Paul concerning that "sect," to which he belonged, which was everywhere "spoken against." At this meeting, two things are to be noticed.

First: *His discourse and its opposite effects upon his hearers* (1.) *Observe this discourse*. (a) The *subject* of the discourse His theme was the "kingdom of God"—the reign of the Messiah, as predicted by the prophets. Christ here, as everywhere was his grand subject. Christ, as the predicted Messiah,

the Son of God, the Saviour of the world. Observe (*b*) The *method* of the discourse. He “expounded,” he “testified,” he “persuaded.” Observe (*c*) The *length* of the discourse. “From morning till evening.” The whole day was occupied, not probably in one formal discourse, but partly in familiar and colloquial discussion on the grand subject. (2.) *Its effects*. The effects of the discourse upon his hearers were *different*. “And some believed the things that were spoken, and some believed them not.” This is such a common occurrence, that it excites no wonder, and seldom starts an inquiry into the cause. Perhaps, no sermon ever produced the same effect upon all the assembled hearers. Even the discourses of Christ were far from commanding uniform impressions amongst his auditors. This *diversity* of result may be accounted for without calling in the unscriptural, though, alas, somewhat popular doctrine of the *partiality* of divine influence. Whilst it may be admitted as true, that where faith is, divine influence has been exerted, it does not follow that where faith is not, no such influence has been put forth. Man’s power to think upon the subject presented to him or not, to think upon it in this aspect or that; with this intention, or with that, is quite sufficient to account for the fact, that the same discourse is believed by some, and rejected by others. At this meeting, the other thing to be noticed is—

Secondly: *The apostle’s solemn appeal to the unbelievers*. “. . . and when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying: Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing, ye shall see, and not perceive, for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”* A terrible farewell address was this

* The next verse is excluded as spurious by Griesbach and other critics, not being found in the best ancient authorities.

to the unbelievers as they departed. It sounds as the knell of doom. He peals into their ears the soul-startling words of Jehovah to the old prophet. (Isaiah vi. 9, 10.) The prophet was ironically commanded to prosecute a ministry that should stupefy and blind the people. In the fearful process here indicated, "There are," says a modern critic, "three distinguishable agencies expressly or implicitly described, the ministerial agency of the prophet, the judicial agency of God, and the suicidal agency of the people themselves. The original passage makes the first of these most prominent: Fatten the heart of this people, dull their ears, shut their eyes, &c. The quotation in John xii. 40 draws attention to the second. (He hath blinded their eyes, and hardened their heart) That in Matthew xiii. 15, like the one before us, dwells upon the third, and represents the people as destroyed by their own insensibility and unbelief. We have thus a striking and instructive instance of the way in which the same essential truth may be exhibited in different parts of Scripture, under several distinct aspects, or successive phases."—*Alexander.*

The language in no application must be regarded as teaching that God exerts any influence to morally blind and stupefy men. Such a work: (1) *Would be unnecessary.* Men are already in that condition. (2) *Essentially incompatible with the Divine character.* His holiness and his love renders such a work on his part an eternal impossibility. (3) *Opposed to the whole tenor of Scripture.* "Let no man say when he is tempted, he is tempted of God," &c. (4) *Denied by universal consciousness.* No sinner ever felt that the Creator exerted any influence in making him sinful. On the contrary, universal conscience charges sin on the sinner. All that the passage seems to teach is this. (a) That men may fall into an *unconvertible* moral condition. They may become so blind, insensitive and obdurate as to exclude all hope of recovery, a fearful truth this. (b) That the ministry of Divine truth may promote this condition. The gospel hardens some men. It proves to be the savour of death unto death. As the heart of Pharaoh grew hard under the ministry of Moses, the hearts of thousands in every age are hardened under the ministry of Gospel truth. (c) That a ministry that may fail with some will succeed with others.

This comes out in Paul's warning. "Be it known unto you," &c. The narrative gives an account :

II. OF HIS SETTLED LABOURS THERE. "And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

(To be continued.)

Homiletic Notes on the Epistle of James.

(No. XIV.)

SUBJECT: *Wrong Desires.*

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iv. 1—3.

WHILST there is nothing in the derivation of the words here rendered "lusts"—"ye lust"—(*ἡδονῶν* and *ἐπιθυμεῖτε*) that involves an evil meaning, the uses of the first, *ἡδονῶν* in each of the other three places where it is employed in the New Testament (Luke viii. 14; Titus iii. 3; 2 Peter ii. 13), and the all but universal use of the second, *ἐπιθυμεῖτε*, lead us to translate the noun, "wrong desires," and the verb, "ye inordinately desire," so that the condemnation of the passage falls on the *evil* desires of men. They are stigmatized as—

I. THE SOURCE OF ALL STRIFE. "Whence come wars," &c. ? There is here (1), *Strife without*. All contentions, tumults, battles, spring from cherishing wrong desires. But as worse than this, and as causing this, there is, (2) *Strife within*. In this

detail of human experience Paul and James are precisely similar. They both tell of inward conflicts, and the chief of pagan philosophers used to speak of the soul being in mutiny. *Wrong desires* are in this passage pictured as *στρατευόμενον*—militating, that is, as it were, leaving their camps, and foraging about in the man's nature. This conflict within, whenever evil gets the mastery, causes a predisposition to quarrel and aggression without. Thus, all strife is the offspring of these wrong desires. Manton *in loco*, says in the heart, "there may be these combats—
1. Between a man and his conscience; 2. Between conviction and corruption; 3. Between corruption and corruption.

II. THE CAUSE OF GENERAL FAILURE. "Ye lust and have not," &c. These, and the following words, show great but abortive effort on man's part to obtain what his desires hunger after, but what in their ultimate stretch of power they are unable to obtain. The fostering and indulgence of wrong desires is (1) *against secular success*. The lustful, the carnal man is not, as a rule, the successful merchant, or the great statesman. Industry, perseverance, self-control are all massacred in the wars of the lusts. (2) *Against intellectual success*. The profound and the pure in thought are at least unnatural, if not impossible to the mind of the man that is in perpetual inner conflict. (3) *Against moral success*. The devout, the peace-enjoying, the peace-making man is never the man who nurses and nourishes wrong desires. Such an one is like the "troubled sea."

III. THE HINDRANCE TO TRUE PRAYER. These wrong desires, James says, 1. *Sometimes hinder prayer altogether*. "Ye ask not." 2. *Always stimulates wrong prayer*. Both the objects and the spirit of a prayer that come from such a heart as is here described, are so foreign to all that pleases God, that the prayer is fruitless. When there is absorption in our pleasures—for that is the meaning of *εν ταῖς ἡδοναῖς*—it unqualifies us utterly for prayer.

Bristol.

U. R. THOMAS.



Germs of Thought.

THE BYEWAYS OF THE BIBLE.—No. II.

SUBJECT : *The Night of Prayer.*

“When it was day, he chose twelve.”—Luke vi. 13.

Analysis of *Homily the Seven Hundred and Seventy-Eighth.*

THE best position for understanding a journey is at its termination. The speculation and ignorance of the start have passed into knowledge and experience by the close. The traveller can then look back, and obtain a proper conception of the whole. Let us act in this way by our text. “. . . When it was day.” Let us look back from that eastern day-break on the long night of prayer which it closed. (v. 12.) What are the lessons of that night? Out of its solemn darkness two lamps of truth seem to shine—the special importance of private prayer; the special occasions which require it most.

I. THE GREAT IMPORTANCE OF PRIVATE PRAYER. Man is formed for society. He can no more prosper in perpetual solitude than a separated coral insect could build a coral reef by itself. This applies to religion. To associate with more advanced Christians is a privilege; with less advanced, is a duty. By the alternate reception and bestowment of sympathy and succour, the blood must be circulated, as it were, in the mystical body of Christ, and so healthy life for all the members be secured. Our Divine Master Himself fully recognised this great truth. On the one hand, He expected and accepted the ministrations and sympathy of others. (John iv. 7; Luke viii. 3; Matt. xxvi. 38, 40). On the other, He loved to be surrounded by those He could benefit and instruct; the sick, the young, the feeble-faithed, the slow of heart, the degraded, the lost. He came to seek and to save. This was his meat and his drink. Yet at times He withdraws from it all, leaving even his own disciples, or “constraining” them to depart. And the object in all cases is in order to give Himself unto prayer.

But if the Saviour needed society (though more for his work’s sake than Himself), He also required rest. This was true of

Him as a man. He could only labour at intervals, like ourselves. He remembered this necessity in the case of others. (Matt. xxvi. 41 ; Mark vi. 31.) He experienced it in Himself. (John iv. 6 ; Matt. viii. 24.) And that could hardly, surely, have been common weariness which lay fast asleep in a storm—on a tossing ship in a storm ! Yet for the sake of private prayer that weary and sacred frame of his is deprived by Him of its rest. The labours of the day are over ; the night, the time for rest, has closed in ; the disciples are distant ; the world is asleep ; He is watching unto prayer.

And so He continues that whole night. All through the long hours of darkness his thoughts are speaking within Him. The cold mountain and the midnight air are hallowed by his voice. And the rising sun discovers Him just rising from his knees. It would seem to follow, therefore, that private prayer is sometimes more important to man than his natural rest ; and that, whatever the ill effects of privation of natural sleep both to body and mind, want of secret devotion may be more hurtful to the soul. Better lose sleep sometimes than lose prayer.

All this applies with the more force when we contrast our Lord and ourselves. Whatever was fitting and required on his part, is required far more in our case. The actual necessity, indeed, for prayer in his case, is only to be perceived by an effort, by remembering that He had taken on Him both the form and the dependent position of a servant. Only He was not an “unprofitable servant,” as we are, but one absolutely faultless in God’s sight. He had no sins to confess, no forgiveness to entreat, no lost favour and holiness to regain, no salvation of his own to work out. At least half the things we pray for were his, not to ask, but to give. If it be a marvel, therefore, to see the Lord on his knees, it is still more an example, and, most of all, an admonition. Who can be dumb when Christ prays ? Who can pass a day without that which engaged Him a whole night, and for which He gave up for a time both his work and his rest. Secret prayer, be assured, is the secret of true religion.

II. YET, LIKE OTHER ESSENTIAL DUTIES, IT HAS ITS SPECIAL OCCASIONS AND FIT TIMES. Sometimes the word is “go work ;”

sometimes, "come and rest." Sometimes we are gathered for "common prayer;" sometimes separated for private. One special season for this last seems to be, after controversy and contention. See the preceding context. Our Lord had been defending against the Pharisees the lawfulness of doing good on the Sabbath, and had done so with such irresistible force as to fill his opponents with madness. This is the danger of controversy to the defeated side. The danger to the triumphant side is that of un-Christian elation and boasting; and, together with that, of confining one's thoughts to the particular truths in dispute—not always the most important. No sensible man would forbid all controversy on these grounds. We must sometimes oppose error if we would not betray truth. But those who have to engage in this duty should remember its peculiar dangers, and they cannot discover and disarm them better than in the chamber of prayer. When men are mad against us, let us leave them, and pray for them in secret. We can do more so than if with them, both for them and the truth. When others applaud and urge us, let us leave them also, and take secret counsel with the one infallible Judge. See how widely, and yet, at the same time, how distinctively this applies. Not only after controversy, but after public labours of all kinds, after teaching or hearing, after being much with men, good or bad, all such are special occasions for seeking to be alone with God. See how forcibly, too, this applies! If the Saviour, with his mysterious nature, and in all the might of his innocence, thus fed, as it were, on this privilege, how vital must it be to our souls!

Thus much of the day preceding. The day following this night of prayer may also help to explain it. Decisions of pre-eminent importance had to be made on that day. The Founder of Christianity, now soon to depart, was to select those who, after his departure, should undertake the greatest enterprise ever known. They were to go forth as "sheep among wolves," to face all the learning, power, hatred, and contempt of mankind, and, by gathering and creating an army in and out of the hostile camp of the world, to attack that camp, and overcome it. Can we doubt that our Lord's prayers were, by way of preparation, for this choice? Can we fail to see the lesson they convey to ourselves? In natural swiftness and accuracy of perception He

was doubtless the first of all men. Most probably, also, the prophetic spirit made this native brightness of judgment brighter still in his case. (John iii. 34.) Yet before He makes his decision, He spends a whole night in supplication. How irresistible the admonition! let no man living presume to make up his mind without prayer—least of all, on points of importance to himself, his faith, his comfort, his appointed work in the world. Secret prayer, we have said, is the secret of true religion. It is the secret, also, of success.

Take a brief caution, to conclude. After our Saviour had prayed, He decided for Himself. So it must be with us as a rule. Whatever God may please to do in certain cases of dire perplexity, where our feeble powers must be entirely at fault, it is not his ordinary custom to supersede our judgments, but to enlighten them. He guides our minds and consciences, not our actions, which appears surely at once more God-like and more beneficial and honourable for us. We only read of one occasion where He guided “wise men” by a star. We are to ask for wisdom, in short, not for a miracle—to join together deliberation and prayer—to exercise our judgment as though we depended on it entirely, to seek for guidance as though we had none. This appears inconsistent, of course, to the world. But it is only the apparent inconsistency of the meekness of true wisdom—even of Him, as we see here, whose very “foolishness” is wiser than man.

MATHEMATICUS, M.A.,

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PRAYER.

The river that runs slowly, and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if it moves on the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven. But when it is carried on the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—JEREMY TAYLOR.

THE FOREIGN PULPIT.—No. II.

SUBJECT: *Jesus in Bethany.*

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 38—42.

Analysis of Homily the Seven Hundred and Seventy-Ninth.

First Meditation, on Verses 38—40.

THE complaint of Scripture that Jesus came to his own, but his own received him not, was, of course, only too well founded. Still, noble and encouraging exceptions not wanting.

We do not reckon amongst these, cases in which a Pharisee *e.g.* invites Him to eat bread; for those who received Him as a righteous man only, or as a prophet, accorded Him neither such a reception as he deserved, nor such as was acceptable.

He would be received as that which He was, in his own name, in his Father's name. This fell to his lot only extremely rarely; but when it did it refreshed Him, and, therefore, should edify us. The text is a case of this sort.

THE SAVIOUR'S WELCOME IN BETHANY.

I. THE JOY AT HIS COMING. First: It was *joy* that salvation had come to their house; they understood instinctively what the Lord had to point out to a Zaccheus. They looked at his approach, not as the visit of a friend pleasantly interrupting the monotony of everyday life, but as the visitation of the Blessed One of the Lord coming to dispense the truth; and this joy grew in the measure in which they saw themselves to be distinguished before many, as they recognised herein the personal favour which Jesus was disposed to show them.

Secondly: It was a *common* joy; both sisters felt it; it accordingly formed a new inner bond of fellowship between them. With all their mental differences, they were one in

this, that they loved Jesus with equal strength ; both, too, were the objects of his love.

In the interest of this love they both used the presence of Jesus, making the best use of the precious hours, though in different ways.

II. THE USE LOVE MAKES OF THE PRESENCE OF JESUS. First : In Martha's case *giving* love. She will do for Jesus anything she is able, *vide* Prov. xxxi. 10. If this is rendered through earthly handiwork, it is not, therefore, a meagre expression of love. Her concern is to serve Jesus, who came to serve all ; on her side, to prove herself a humble servant of Christ. Compare the expression, "I was hungry, and ye gave me meat," with this, "Thou gavest me no water, &c." But her love was not higher than that of her sister, *because* it was a *giving* love.

Secondly : Mary manifests *receiving* love. Immediately she presses close to the person of Jesus to sit humbly at his feet. She receives, and will receive—forgets herself over her Lord. It is not the receiving of selfishness, but of love, which will have not his gifts, but Himself. It is a genuine self-sacrifice for the Lord's sake. It would not have been well for the Lord to be in the house, if no one had drawn out of the open fountain. By Mary Jesus was received in the deepest sense "in his own name."

Second Meditation, on Verse 40.

The Lord had expressly said that on his account strife and discord would arise in peaceful homes : yes, he did not conceal that this was his intention, that for this purpose he came into the world.

Of course, where there are, in the same house, the children of peace and the children of discord, we can easily understand that this phenomenon would occur. Christ is the touchstone of the heart, and wherever He comes, He causes the seed which happens to be there to spring up and ripen.

But this surprises us ; in *such* a house, where the members are united to Jesus by the bond of faith and love—that it should become a place of hatred and strife. Such, however, is the case here. It needs explanation.

THE DISCORD IN BETHANY ON ACCOUNT OF JESUS.

I. THE KEY TO THE EXPLANATION. First: "Lord, carest thou not," &c. It is the pain of the love which feels itself mistaken, misunderstood, and despised. Not that Martha would thrust herself forward, and unduly exalt her services, but that she thought that Jesus overlooked her entirely, had no heart or eye for her, for her who yet meant to be so kind to Him, and could sacrifice herself entirely for Him.

Secondly: But these harsh words were not aimed at the Lord, but at Mary. According to them, she felt the ill-humour of jealousy that Mary had taken, as it were, exclusive possession of the Lord, so that He could have no thought for others, for Martha.

Thirdly: To this must be added, moreover, her displeasure that the joy at his coming had been so embittered or short-lived. Jesus had been received so joyfully, the first hours were spent in pure and festive joy, and now the joy ended in such discord.

II. THE TRUE VERDICT. First: Martha's reproach of Jesus could, of course, only flow out of love, but this love failed in point of humility. When love does not find its satisfaction in the service itself, but desires thanks and acknowledgment, and, therefore, some reward, there is in that case some mixture of the rule of an assuming nature which robs the sacrifice of its worth.

Secondly: The jealousy Martha felt of her sister is to be explained only from her love to Jesus; but on this account this love could not be pure and perfect. Jealousy betrays a feeling of envy out of harmony with love.

Thirdly: Her displeasure that the joy was thus embittered, is no doubt to be accounted for on the supposition of love. But therewith goes hand in hand a deal of confusion, inasmuch as Martha did not apprehend that the ground of the discord that had arisen was really to be sought in her own mistake.

Third Meditation, on Verses 41, 42.

When in any circle there arises *in this way* a variance on account of Jesus, where the one clings to him in love, while the

other turns away from Him in hatred, He Himself is pure and innocent of this variance, and one cannot demand of Him that He should heal the variance that has risen.

Of course the Lord was free from fault in the case before us where discord had arisen. The reason was in Martha. But because love to Him was the ground out of which this variance sprang, we rightly expect that He would not allow this discord to continue till it should be healed by time.

The expectation is not deceived. The Lord smoothes, heals, and, certainly, with the best consequences.

JESUS HEALS THE STRIFE IN BETHANY.

I. THE PRINCIPLE ON WHICH HE PROCEEDS. First, the principle runs, "one thing is needful." The expression can be taken in a general sense, in which, of course, it is true. And in this sense Christ Himself has given the interpretation of it, "Seek ye first the kingdom of God," &c.; therefore, the kingdom of God is the one thing needful, the highest good.

Secondly: We may *not* so understand the expression here. For so apprehended, it does not apply to Martha. She was a believer in Christ (compare her confession in John xi. 27). She had lost the relish for, and withdrawn from, the vanity of earthly things, and of the natural life. She did not need now first to step out of the world into the kingdom of grace by repentance and faith. These circumstances of the case require a narrower interpretation of the expression. But Mary had chosen the good part, and we read of her that she sat at the feet of Jesus, listening to his words; so that in this connection the one thing needful is, the *enjoyment of Jesus*, the using and valuing rightly his presence. (John xii. 8.) "Me ye have not always."

II. THE APPLICATION JESUS MADE OF THIS RULE TO THE CONTENTING SISTERS.

First: In regard to Martha. 1. Jesus compassionates her that her occupation had *exposed her to loss*. 2. Jesus acknowledges that her love to Him had been the occasion of *her resigning*. 3. The reproof of Jesus ("Martha, Martha," in the repetition of the name always in the sense of reproof, warning, threatening; compare, "Jerusalem, Jerusalem"; "Simon, Simon," &c.) implies

it was her fault if she was *neglected*. If one is moved by the feeling on necessity one can do *all things* possible.

Secondly : In regard to Mary. 1. Jesus commends her that she *has* the good part : that this beautiful lot had fallen to her—she is so constituted. 2. Christ praises her that she has *chosen* the same ; that she has obeyed the impulse within, without regard to consequences ; as later on, she obeyed the impulse of her heart in anointing Him, utterly regardless of what might come. 3. Christ secured to her this part chosen by her—no power on earth, not even her sister, may again rob her of it.

Dr. STEINMEYER, *Professor of Theology,*
and *University Preacher in Berlin.*

By R. VAUGHAN PRYCE, LL.B., M.A.



SUBJECT : *Departed Souls interested Spectators of the Good Men on Earth.*

“Encompassed about with so great a cloud of witnesses.”—Heb. xii. 1.

Analysis of Homily the Seven Hundred and Eightieth.

THE verse from which these words are taken and the following one spread before us three general subjects of thought : First, *The good who have departed this life*. Secondly, *The good who are still on the earth*. Thirdly, *The great Redeemer of both*. He is here set forth as “The Author and Finisher of faith ;” words which mean not that He is the Author of the Gospel as a system for faith ; nor that He is the grand object of Christian faith ; nor that He is the originator of genuine Christian faith in human souls. All these are truths concerning Him, but neither of them is the truth here. The truth here is, that He is the Great Exemplar of faith having possessed it in a pre-eminent degree, the worthies mentioned in the preceding chapter had great faith, but the faith by which Christ lived and died excelled that of all.*

But we have extracted the text from the paragraph in order

* For a further development of these three subjects, see HOMILIST, vol. iv., third series, p. 198.

to meditate for a moment upon the facts which they reveal ; namely, the *interest of departed saints in the history of the good still on the earth.* They “encompass” us in crowds as deeply interested spectators. The allusion is to the Grecian race.

The spectators in the Grecian race were, first, *present.* They pressed close upon the competitors. They were, secondly, *numerous.* These races were national institutions, and drew together great numbers from every part of the country. They were, thirdly, *experienced.* Many of the onlookers had most likely at one time been competitors themselves ; they would therefore know the rules and the trials of the race. They were, fourthly, *continuous.* They remained looking on until the competitors reached the goal. All this applies to departed saints as spectators of the living. They are *present, numerous, experienced, continuous* spectators. We believe in all this. It may be said that this is the only text that seems to teach the idea. Granted. Albeit consider : (1.) That this passage is enough, for it was evidently the idea in the Apostle’s mind when he wrote the chapter, as he speaks of coming to “the spirits of just men made perfect.” (2.) That there is nothing in any other part of the Scriptures of a contradictory character, (3.) That there are considerations apart from] the Bible most favourable to this belief.

Now it is our purpose to give our attention for a few minutes entirely to those *considerations*, and perhaps under the two following propositions we shall suggest a sufficient amount of evidence to carry the idea as a reality to our souls.

I. THAT THERE IS A HIGH PROBABILITY THAT DEPARTED SAINTS HAVE A GENERAL INTEREST IN THE AFFAIRS OF THIS EARTH.

First : Earth is the birth-place of their existence, and the scene of their first impressions. Here they began their being, here they received their first impressions, here their faculties opened to the influences of nature, the events of life, and the appeals of truth. Here they first felt their *conscience*, their *responsibility*, their *manhood*. First impressions are the most indelible and influential. The rich man in hell remembered his “father’s house.” The soul strikes its roots deeply into the first scenes of its life, and those roots may be as fine as the finest web, but they

are stronger than adamantine chain. Nothing can break the mystic fibre. Though a thousand leagues away, the soul feels their vibrations.

Secondly : Earth is the theatre of Redemption's drama, and the school of their spiritual culture. Here their loving Lord came to work out the great purposes of mediatorial mercy, and on this earth He toiled and prayed, suffered and died. How can they in Heaven think of Him without thinking of this earth? Here, too, this redemptive mercy wrought out their regeneration, and meetened them for the skies. Can they ever forget, think you, the scenes where they studied, where they worshipped, and where they prayed. The colleges, the chapels, the churches, the cathedrals, where millions of them got trained for Heaven, are still standing here. The old Bible, too, they studied, and many of the books they read, are treasures in many a homestead yet. Some of these volumes have their pencil-marks on them, and the leaves which their fingers turned down. How can they fail to be interested?

Thirdly : Earth has the graves in which their own bodies and those of their friends are mouldering. Can they forget that body in which they tabernacled on this earth?—the "*earthly house*" for which they laboured so assiduously to keep up and adorn, or the corporeal forms of others whom they admired and loved? All are sleeping here, their sepulchres are with us to this day. Have cemeteries no attractions for departed souls?

Fourthly : Earth is the home of their descendants, and the scene of their future resurrection. Some of them, those who have more recently departed, have near relations living now—the father, the mother, the brother, the sister, the husband, the wife—and all have relations more or less remote. Can they have no interest in these? Then, too, the resurrection looms before them as one of the most glorious objects of their future. Earth will be the scene of that stupendous event.

Fifthly : Earth is open to their inspection, and accessible to their presence. If we, with our imperfect powers of vision, can see a thousand worlds rolling around us, can we suppose that this world is not seen in their heavens? Besides, in all probability it is accessible to them. Freed from the encumbrance of their bodily frames, they may be able to travel with the velocity

of thought. They are "as the angels;" and the speed of angels time counts not.

These facts render it highly probable, I may almost say certain, that they feel a deep and undying interest in this earth. To suppose that they will ever forget this earth is to suppose a change in the very constitution of their nature; and to suppose that they can remember this earth, without feeling any interest in it, is to suppose a suspension of the fundamental laws of their being.

II. THAT THERE IS A STRONGER PROBABILITY THAT DEPARTED SOULS HAVE A SPECIAL INTEREST IN THE GOOD MEN ON THIS EARTH. If they feel a *general* interest, it appears to us morally certain that they feel a special interest in those who are their *brethren* in Christ. Three facts will show this.

First: The good here are the dear objects of Christ's sympathy. So dear are they to Him that He regards whatever is done to them as done to Him. "Inasmuch as ye have done it unto the least of these my little ones," &c. "Saul, Saul, why persecutest thou *Me*?" Can departed saints fail to feel the deepest interest in those for whom their Lord and Master has such deep and living sympathies? The conversion of each struck a thrill of rapture through all heaven. Could any feel that thrill more profoundly than departed saints?

Secondly: The good here are working out that system of redemption in which the universe is interested. The Gospel "into which angels desire to look"—God's grand instrument of redemption Christ intrusted to his disciples, in order to work out the reformation of the world; He is on his throne *expecting* the sublime result. The good are the agents. All disciples of Christ are working in various ways to carry out the redemptive purposes of Heaven; some by teaching in the Sunday school, some by preaching the Gospel, some by circulating the Scriptures, and some by writing books. Can it be supposed that the departed saints are not specially interested in their militant brethren?

Thirdly: The good here are to be their companions in the celestial state. All are constantly moving towards their blessed home. All the truly good on this earth of every tribe, and zone,

and sect, are moving in solemn procession towards the "gates of the New Jerusalem," and not a day passes in which numbers do not enter. Part of the host have crossed the flood, and part are crossing now.

CONCLUSION. First: Happiness is possible in the presence of misery. If departed saints are thus so alive to the concerns and conditions of men on this earth, must they not witness earthly sorrow and distress? Yet they are happy. Wherever there is supreme sympathy with God there is blessedness: with this a soul may find a Paradise in Hell.

Secondly: The good on earth are well watched. As spectators in the Grecian race watched the competitors, the departed spirits are watching us. Blessed thought! How stimulating, cheering, emboldening, uplifting! They are *present*, pressing about us: *numerous*, a "great cloud": *experienced*, they have all been competitors themselves, and therefore can feel for us: *continuous*, they will not cease to watch until we have reached the goal.



SUBJECT: *Christian Worship*.*

"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 10.

Analysis of Homily the Seven Hundred and Eighty-First.

I. THAT DIVINE WORSHIP IS A HUMAN INSTINCT. "It is written," &c. Yes, not only with ink and pen upon a book, but in deeper characters upon the hearts of men. Among all the living occupants of the earth man is the only worshipper. The lower animals, however remarkable their sagacity or keen their instinct, have no sense of the divine. The unfolding beauties of nature, and the vast operation of material laws—sunlight on the slopes of morning, or the silent darkness of the night—

* The following is an outline of a sermon which was preached at Christmas, to working men, in anticipation of a conference about to be held in Liverpool, on the subject of their non-attendance at Divine worship.

awaken neither awe nor admiration. They hear no message in the whisper of the wind, and the tempest bears no voice of God. But man is nobler far than they. He feels after the Divine. There come in upon his soul, through all his senses, the signs of an invisible Presence, feeding his heart with the consciousness of God. Hence in different ages, different evidences of man's worshipfulness—sacred grove, mosque, synagogue, temple, church. Different stages of human thought, but one condition of feeling—one all-prevalent instinct of worship. Worship; in many instances he knows not what; a great spirit, elemental forces, natural objects; or sunk lower still, some grotesque idol—work of his own rude art, &c.

Dreadful but decisive evidence of the overthrow of man's moral nature; foully fallen, yet upon the prostrate altar, and beneath the general overthrow, there burns the unextinguishable embers of a heaven-kindled fire. The temple is in ruin, but its fashion is not utterly lost, nor its carved work entirely defaced.

Man's natural danger has never been not to worship, but to over worship; to worship too many objects. "Gods many and lords many," &c. India alone counts its gods by hundreds of thousands. The conflict between Judaism and Paganism was a conflict between the many gods and the "one God." Christianity urges with yet more striking illustration ("God manifest in the flesh") the doctrine of the divine unity. Paganism divided and weakened worship. Christianity concentrates and gives life, force, and unity to the worship—the object of worship is One.

II. THAT CHRISTIAN WORSHIP ENNOBLES THE WORSHIPPER. "The Lord thy God!" How distorted have been men's notions of the divine. What vast gradations from the African fetish to the Christians' God. Even among the most cultivated of Pagan nations, how varying and imperfect the conception of the divine. The Pantheon was crowded. Its crowd was the evidence of man's bewilderment. How crude all human speculations about God compared with the Christian revelation. "God is a spirit," &c. The great moral intelligence: "Glorious in holiness," &c. Of the most exalted might, majesty, and dominion; yet of sur-

passing beneficence. "Delighting in mercy," &c. "As a father pitieth his children," &c. ; yea, "God so loved the world," &c. Is this not the true idea of the Divine ? In the worship of such a God man's own intellect is ennobled and his heart purified. His whole humanity is raised. The depths of his nature are moved as with a breath of heaven. The Christian worshipper is not the abject craven, or the terror-bound slave. He is the child of the Eternal Father recovering the long-lost image beneath the benediction of his Father's smile.

III. THAT THE MEDIATORIAL METHOD OF CHRISTIAN WORSHIP MEETS MAN'S SENSE OF NEED. In all worship there have been the signs of conscious estrangement. The prevailing attitude of the worshipper has been fear. He has sought to conciliate by offerings, approached through mediation.

This shows a sense of something lost : lost favour, lost freedom. Amid all varieties of worship there has been oneness here. Nowhere does man approach his God with a sense of right—the calm courage of confidence.

Mark a child that has disobeyed ; confidence is lost. Its aim is to conciliate, to win back lost favour, &c. How different the aspect of the obedient child, with radiant face and ringing voice it runs to clasp the father's hand, &c.

Man needs a Saviour. The Christian Gospel meets this need : "A Saviour and a great one." Trace the story of his life. What means his dreadful death ? Then the resurrection—seal of God upon the document.

Life the most noble, death the most cruel, and resurrection the most glorious—miracles standing thick upon the story of his life as dew upon the landscape of the morning.

And this story was to be told to all nations. It has. The cross has been planted among all classes, in all climes, and it has proved the touch-stone of a common humanity. "I, if I be lifted up," said Christ, "will draw all men unto me." The cross is magnetic, it is drawing men.

The story of "the Lamb of God," &c., has given peace to the perplexed, solace to sorrow and victory to death.

IV. THAT THE RELIGIOUS SERVICE OF CHRISTIANITY IS MOST CONDUCTIVE TO THE PRESENT INTEREST OF MEN. "Him only

shalt thou serve." Man will have, must have, a sovereign master. He is the best. The Sermon on the Mount is the key note of Christian teaching, it is the essence of Christian ethics ; read it. Mark the string of "blessings," that string of orient pearls ; and to whom are the blessings given ? In the light of that great discourse read on and be constrained to say, "Never man spake like this man." What new laws of life are here ! What new conceptions of duty and nobleness are here ! What maxims for individual life ! What principles for societies and states ! Personal independence stands here allied with gentlest and most generous sympathies. The devotion of the patriot, with a love that bursts across the frontiers of nations, and clasps Jew and Greek, bond and free, to its bounding heart, "Ye are all one in Christ."

But another aspect, working-men. There are those who tell you secularism is the religion of the age—science is worship. What did secular science ever do for the working-classes, before He came who was "the reputed son of a carpenter ?" Did the great schools of Pagan learning and philosophy do anything to ameliorate the condition of the masses. Heaven-born philosophy, daughter of the gods, might not soil her shining robes by contact with the vulgar. But the Nazarene gave as one sign of his mission, "unto the poor the gospel is preached." His silver tones of gentle authority, and sage benevolence won the popular ear : "the common people heard Him gladly." His ethical teachings leavened society, softening the severities of law, nourishing the sense of individual right, and breathed the spirit of brotherly kindness. One of the charges against Jesus was that he taught the people. True ; and nations have become great as the people have become enlightened and ennobled with the lofty principles of the Christian religion. Jesus did not talk much about states, but His divine words touch the deeper springs of national life. He exalts politics by exalting men. Think what Christianity is doing for the public life of England to-day, not by teaching a political creed, but by pervading individual life. The hospital for the suffering, the asylum for the destitute, institutions of benevolence, whence are they—exotics that flourish in the celestial atmosphere of Christianity.

Finally: THAT THE WORSHIP AND SERVICE OF THE CHRISTIAN RELIGION ARE UNENDING. "Thou shalt worship," &c. There are no limitations to that command in the Book; none in the human heart. The moral aspirations of the soul are enduring as itself. And how enduring is man? Are we to perish like beasts that "heedless roam"? Is the destiny of man no higher than his dog?

The grave is not a goal; it is a "gate," says the Book. A *gate* is to be passed through, not to be dwelt in. But what is on the other side of that gate? What you will. Christ has "opened the gate of heaven to all believers," but for them that disobey the truth there is a "fearful looking for of judgment," &c.

Through the gate of death there lie both night and morning, so that men may have either. For, some men "love darkness rather than light," and they will find the eternal night is perfect in its blackness; no star disturbs its vault of darkness, and hints of day. But some watchers wait for the morning, and it shall dawn upon them—a morning land where the glory neither wastes nor wanes. And "whatsoever a man soweth that," &c. Working-men, here toil and pain and care mar and cripple life. But "I go to prepare a place," said the Master; are you prepared for it? The place is heaven. God is its glory and its joy. Its employment worship. And the Christmas hymn of the angels must teach the spirit of our service: "Glory to God in the highest, and on earth peace and good will towards men!"

Holy Trinity Church, Liverpool.

NEVISON LORRAINE.



SUBJECT: *The Gospel illustrated by Genesis.*

"In the beginning God created the heaven and the earth. And the earth was without form," &c.—Gen. i. 1—18.

Analysis of Homily the Seven Hundred and Eighty-Second.

"*The earth was without form.*" So is that piece of moral creation which has been significantly called "a world within a world." Man was made in the image of God. This was his distinguishing glory. But "the glory is departed." When we

think of the manifold purposes of degradation and mountebankism to which the dignity of human life is perverted, we may well ask the question, "Whose image and superscription is this?" The coin has fallen into bad hands. The image is obliterated, and the inscription effaced. Satan has been at work here; he has turned "the truth of God into a lie." Alas, for "the grey shadow of what was once a man!" The soul has lost its glory. It is without its divine "*form*."

It is also "*void*"—empty—"vanity." This is the cause of the departed glory. The house is without its furniture—the palace without its king—the temple without its god. It is the soul that imparts to man his true greatness. What is the most perfectly formed body tenanted by a maniac? The bent figure and blank expression declare that the glory is gone. Sin is the "strong man armed." It is a great "spoiler." Into whatever soul-house it comes, it enters to "spoil the goods;"—to take light from the understanding, love from the heart, peace from the conscience, loyalty from the will; and to make the body, that should be a temple of beauty and of praise, into an instrument of lust. The soul-house is "empty." The Creator looks upon it and draws near to see if He can find any traces of loveliness belonging to his late residence; but so long as sin holds possession, the divine verdict remains the same—"void." Sometimes the house is "swept and garnished"; but this does not alter the verdict with Him who sees the corruption beneath the semblance of life and beauty.

The first thing the Spirit of God does is to give "*light*"—"Let there be light!" He "... who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This light does two things—

It reveals the moral chaos. The darkness that was upon the face thereof is dispersed. What startling disclosures are made to the eye of the sinner when the Spirit of God moves about his darkness and corruption! What hidden things of darkness are brought to light. The light makes manifest that he is not what he thought himself to be. He now sees that he could not see before because the darkness had blinded his eyes. Now that the light has entered, he exclaims, "*I am vile!*"

But this light reveals *beauty* as well as deformity—what is “very good” as well as what is very bad. Human imperfection is seen in the light of the perfections of God. Christ takes possession of the empty house—brings his “form” of beauty to its unsightliness, and his “fulness” to its emptiness. With this divine occupant “*a new creation*” is effected. “Old things pass away, and all things become new.” This satisfies the heart of God. He sees that it is “*good*”—“very good.” The peace of the soul is secured when the sinner *rests* in this verdict. Thus fellowship with God is restored; for where Christ is, God can come. So we have “fellowship with the Father, and with his Son.”

“*And God DIVIDED the light from the darkness; and God called the light day, and the darkness he called night.*” With all the natural darkness that lingers about us, as Christians, God has graciously *divided* light from darkness. In his sight we are light—“*. . . Ye are light in the Lord.*” Practically, therefore, we should seek to illustrate the consistency of the names which are given to us. As children of the “day” and not of the “night,” we should walk as children of the “light.” “*. . . Ye are all the children of the light, and the children of the day: we are not of the night, not of darkness.*” (1 Thess. v. 5.)

This division constitutes a moral “*firmament*.” It is analogous to the “Jordan” that separated Canaan and the wilderness. We are put in “heavenly places,” “*. . . risen with Christ*”—lifted to a spiritual sphere, to move around the great central Sun, and to *reflect* its light and beauty, “*. . . to be for lights in the firmament of heaven, to give light upon the earth.*” Here we have symbolised—

I. THE CHURCH’S RELATION TO CHRIST (ver. 16—18). The “greater light” is to “rule the day.” We shine in borrowed light, and should be in all things “ruled” by it. Were the planets to refuse to be “ruled” by the greater light, the sun, they would become “wandering stars.” This is what we sometimes do; for which reason we “*. . . walk in darkness, and see no light.*” To have the light at all times, we must “*. . . stay ourselves upon our God.*” We should resemble the

apocalyptic angel—" . . . *standing in the sun.*" Then we should illustrate—

II. THE CHURCH'S RELATION TO THE WORLD—" . . . the lesser lights ruling the night." The children of night should be made to feel the moral "rule" of the children of the day. Christians, where is your *ruling* power? Ruling power is *superior* power—not going down to the level of others, but bringing others up to our level, &c. When God sees us thus ruling in the world, He will apply the verdict to *our* work, as well as to the work of Christ—" *it is good.*" We shall then be "*for signs and for seasons.*" The "heavens" will "*declare the glory of God.*" The light will exert its genial and fructifying influence; and every act of life will be precious fruit, "*beautiful in its season.*"

G. HUNT JACKSON.

Misapplied Texts.

By Rev. WILLIAM WEBSTER, M.A., late Fellow of Queen's College,
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Greek Testament, &c., &c.

"The words of this prophecy."—Rev. i. 3.

I WILL not assume that this is one of the texts which are misapplied; but one thing is certain, if there be an error in its usual application, that error is universally acquiesced in; and though I shall venture to submit a different interpretation of this phrase, I hope my view will not be peremptorily discarded as new but not true.

The whole verse is, " . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." (Rev. i. 3.)

This prophecy—what prophecy, I ask? The Church universal with one concurrent voice replies, This means the Apocalypse; the twenty-two chapters of that portion of the New Testament which is styled the Revelation of St. John the

Divine, though the more correct title might be, "The especial manifestation of Jesus Christ to his servant John."

I wish, however, as a Protestant to exercise the right of private judgment, and with all humility I venture to submit that, "the words of this prophecy" do not refer exclusively to the twenty-two chapters of the Apocalypse.

In Rev. xxii. 18, 19, a solemn warning is addressed to every one who heareth the words of the prophecy of this book ". . . If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Here, again, I would ask, what book? Do these different expressions refer to the Apocalypse exclusively? Commentators generally apply the words of the book of this prophecy to the whole of the Inspired Volume. Protestant divines freely adduce Rev. xxii. 18, 19, as a solemn warning to all who would add the writings of the Apocrypha to the Old Testament, or the epistles of the apostolical fathers to the New.

It seems to us that "the words of this prophecy" (Rev. i. 3), refer generally to the whole of the canon of inspiration, especially if we bear in mind that the Lord Jesus was revealing Himself to his servant John.

Are we to consider the words, "Blessed is he that readeth," &c., as the language of the Divine Author, or of the human penman? If we ascribe them to the mouth of the human agent, we may admit that John had in his mind the Apocalypse, primarily and exclusively. But if we forget the person of the Secretary of the King of kings, and fix our minds on the Holy Spirit as the utterer and propounder of this benediction, we must refer the language to the whole of the Inspired Volume.

I consider, then, that all who quote Rev. i. 3 as promising an especial blessing to the investigation of unfulfilled prediction, do so under a mistake. They appropriate to the study of the concluding book of the New Testament, a blessing which belongs to all who take heed to the whole word of prophecy delivered by holy men who spake as they were borne along by the Holy Ghost.

The Jews regarded Malachi as the seal of the prophets; the Apocalypse may well be regarded by us as the seal of the Bible, as the buckle and clasp of all which God has made known by his servants the prophets. To this we may attribute the keynote, "He that hath an ear, let him hear what the Spirit saith unto the churches."

We must remember, too, that many have "kept the things

written in this prophecy," (Rev. i. 3), who have given no special attention to the Apocalypse. They have pondered in their hearts the opening and closing chapters, and have made other parts the constant theme of devout meditation ; but they have made no diligent inquiry into the things which are coming on the earth. They have been made wise unto salvation by attention to the didactic portion of prophecy, though they have given little heed to the predictions.

I am disposed to think that the blessing promised to those who hear and read the words of this prophecy, appertains to all who are engaged in expounding and enforcing any portion of Holy Writ, quite as much as to those who endeavour to throw light on the obscurer predictions of Daniel, Ezekiel, or the Apocalyptic seer. The sure word of prophecy committed to our trust is always didactic ; the moral element is fundamental ; the predictive is subsidiary. Zacharias is termed a prophet ; and he was filled with the Holy Ghost ; but if we except the reference to the work of John the Baptist, there is not a word of prediction in his glowing song (Luke i. 68—79). Our Lord exercised his prophetic office as truly when He delivered the Sermon on the Mount, as when He foretold the destruction of Jerusalem, and of the end of the world. Erroneous ideas as to the meaning of the words, " prophet," " prophecy," lead many pastors and teachers into serious mistakes. They thus transform the liberty of prophesying into the temerity of predictiveness.

Scripture and Science.

(No. V.)

"Ye are the light of the world."—Matt. v. 14.

SUBJECT : *The Analogies of Light.**

III. CHRISTIAN LIFE, LIKE THE LIGHT, IS LIFE-GIVING. Our Saviour here does not compare His disciples to any light, but to the light of the sun. By using the singular form "light," and not "lights," He seems to teach also the unity of all Christian influences. Like rays from the sun, all Christian people when living and acting up to their principles, work in harmony with each other.

* Continued from page 38.

The life-giving power of light is well known to all. How sickly is the plant which grows in a room where the light is feeble, and how it seems to grow in the direction of the light. Plants at the cottage window grow toward the light, as all vegetables grow upward toward the sun; and those whose stems are too frail and feeble to rise above the ground, seek ever to entwine themselves around some object that is stronger, that they may climb upwards, like the ivy, towards the light.

While the light fosters and feeds the growing vegetation, it is to be observed, that it only acts as an instrument in the hand of God. God does the work by the operation of His will, but does it through the light, thus it is in regard to Christian life. God is Himself the source of moral power, but makes use of those who possess Christian life as the channels of its operation. The Christian Church is destined, instrumentally, to convert the world. If sin, be ever banished from the earth, if Satan's kingdom be ever overthrown, if the love of Jesus ever fill every heart, and if thus, the day of millennial rest ever dawn upon the human race, the work will be effected by God's blessing on the efforts of his people. They must fight the battle, if the enemy is ever banished from the field, but God will *give* the victory.

IV. CHRISTIAN LIFE, LIKE THE LIGHT, IS SILENT IN ITS MODE OF OPERATIONS.—You have probably spent some early hours in watching the sun rise. The first sight of the great orb, when the air was still, and the world was dark, was very grand. He met your admiring gaze with a blush upon his countenance. The valleys, at the time, were filled with gloom, though the peaks of highest mountains were gilded in the glorious heaven. But the sun rose higher, and without a whisper or a sound, the darkness was chased away.

While the processes of death and destruction in the storm, the hurricane and the earthquake are terribly boisterous, *all the processes of life are silent*. Did you ever gaze upon a tree while it was growing in early spring? It was full of active life. The leaves were coming into sight, and later on, the buds opened into blooming flowers, and ended in pendent fruit; but yet how quiet! The noise of a growing forest would not disturb an infant's sleep. All work of *life and healing* is calm and quiet in its nature.

Thus, too, I am persuaded more and more, God carries on his work of grace. The greatest bustlers are, as a rule, the poorest workers. A quiet and a steady hand does the work most effectively. I do not expect any great hurricane to revive religion, or to save the world. I have no faith in noisy meetings. He who weeps the loudest does not feel the deepest, and he who

is ever talking of his work, will never kill himself with labour. The analogies of nature lead me to think that the disciples of Christ should aim at silent, quiet working—scatter blessings on every hand, like the light, without either sound or show. Noisy revival, and Hallelujah meetings have been, and still are the curse of religion; they lower its tone where it is, and substitute a counterfeit excitement for the true coin, sympathy of nature with God—where good might have been effected.

V. CHRISTIAN LIFE, LIKE THE LIGHT, HAS VARIOUS FORMS. Light has colours and an immense variety of shades, and yet is every shade of colour truly “light.” This is a very important point in the analogy.

It is the fault of some men that they will not recognise as religion, anything which does not shape itself according to the form which religion has taken in themselves. I have known men who expected a pious child to appear like an antiquated man: as if religion had had power to destroy childhood, or convert it into decrepit age. A child is no less a child, because he is a Christian, nor a man the less a man. Each one retains the type of his own nature. You have still the man, the woman, and the child. You have still the timid Melancthon as well as the bold Luther. Some believe all true, till they find that some things are false, and others assume that all things are false, till they find that some are true. These are different aspects of life, like the reed and the oak; different forms of colour, like those presented by a rainbow.

EVAN LEWIS, B.A., F.R.G.S., F.E.S.

Preston.

The Preacher's Finger-Post.

CHRIST REJECTING POPULARITY AND SEEKING SOLITUDE.

“When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.”—John vi. 15.

THERE are two things in the text concerning Christ remarkably significant.

I. HIS REJECTION OF POPULARITY. The popularity of Christ was now at its zenith. The feeding of the five thousand by the miracle He had just wrought struck the populace, for the hour, with an enthusiastic admiration. “They would take him by force to make him a king.” They

would bear Him in their arms to Jerusalem, there to enthrone Him as the monarch of their country. The world has nothing higher to give a man than a crown, and this the people of Judea were anxious to confer on Jesus now. But how does He feel amidst all this thunder of popular Hosannas? Does He seize the offer made? No, He seems to recoil, with an ineffable disgust, both from their laudations and their proffered honours. Two things are suggested here. First: *The moral worthlessness of popularity.* Christ peered into the souls of the multitude, and saw there nothing but worldly thoughts, corrupt feelings and unvirtuous aims. "Jesus did not commit himself unto them, because he knew all men needed not that any should testify of man; for he knew what was in man." All their notions of glory were grossly material. The ideas of spiritual sovereignty, and spiritual honour which He inculcated had not touched their carnal souls. So long as the world is what it is, popularity is a worthless thing. Another thing suggested here is, Secondly: *The spiritual superiority of Christ.* Whilst a few great men in every age may despise popularity, the millions prize it. Small men, both in Church and State, struggle after it as a prize, and worship it as a God. Why did Christ refuse the crown now offered to Him

by enthusiastic admirers, and which His Almighty power would have enabled Him to wear with safety and splendour? Why? Because He was infinitely above such a worthless toy. Another thing in the text concerning Christ remarkably significant is:

II. HIS WITHDRAWMENT TO SOLITUDE. "He departed again into a mountain himself alone."* Christ often sought solitude. The stillness and secrecy of the hills at night would be thrice welcome to Him after the tumult of the day. In this Christ has left us an example for we need solitude as well as society, to train our natures into Christ-like goodness. First: *Solitude is the best scene for self communion.* Secondly: *Solitude is the best scene for fellowship with the eternal.* Thirdly: *Solitude is the best scene for the formation of holy resolutions.* "Enter into your closet, and shut your door, and the Father which seeth in secret will openly reward." The soul resembles a tree in this, it requires the publicity of the open heavens, and the secrecy of the hidden depths, in order to grow to perfection. The spirit of the tree must go down into the dark quiet chambers of the earth to drink nourishment into its roots, and up into the lofty branches to be shone on by the sun, and tossed by the tempest.

* See pp. 88—91.

SOUL-FOOD.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."—John vi. 27.

THESE words suggest three thoughts concerning spiritual sustentation :

I. THAT SOUL-FOOD IS PROVIDED FOR MAN. There is a "meat which endureth unto everlasting life." What is this "meat"? Christ answers this question in the subsequent part of the chapter. He speaks of Himself as the "Bread of Life." "I am that Bread of Life." And again He says, "My flesh is meat indeed, my blood is drink indeed." What does this mean? The language, of course, is highly figurative; but the idea expressed is clear—namely, that there is something in Christ that we might take into ourselves as the very nourishment of our souls. What is that something? *His moral spirit*, which is in truth his very life-blood:—the "blood shed for the remission of sins." What is that spirit? *Self-sacrificing love*. This was the very soul of his soul, and this is the spiritual food of humanity. We cannot live without it; for "he that hath not the spirit of Christ is none of his." Without it, Paul tells us we are "nothing." It may be represented as food for two reasons.

First: *It satisfies the hunger of the soul*. As bread allays the gnawings of corporeal hunger the moral spirit of Christ taken into us allays the spiritual, and nothing else can. This spirit is the water which quencheth the moral thirst. He who is filled with it has a blessed satisfaction.

Secondly: *It invigorates the powers of the soul*. As bread strengthens the body this spirit strengthens the soul. The man who is filled with the self-sacrificing love of Christ is strong to suffer, strong to labour, strong in duty.

II. THAT SOUL-FOOD REQUIRES THE CHIEF LABOUR OF MAN. "Labour not for the bread which perisheth." It does not mean, of course, that we are to employ no effort to get our physical wants supplied; but that those efforts should not be so strenuous and persistent as those which are employed to get the higher food. Our chief labour should be for this:

First: *Because it is indispensable to our well-being*. Whatever else we have, if we have not this spirit in us, we have nothing that can make us fully and permanently happy.

Secondly: *Because it can only be obtained by the most earnest efforts*. We can only get this spirit into us. (1) By meditation:—profound thinking upon the biography of Christ. (2) Imitation. We must follow Him. (3) Sup-

plication. We must implore Him to fill us with this spirit that we may "become conformable to his death."

III. THAT SOUL-FOOD IS THE GIFT OF CHRIST—"Which the Son of Man shall give unto you, for him hath God the Father sealed;" that is marked out and authenticated for the transcendent work of giving this food to hungry souls. Christ gives it—

First: *By his teaching.* Everywhere throughout his discourses does He inculcate this self-sacrificing love—a love which leads to the surrendering of everything, and the taking up of the cross.

Secondly: *By his spirit.* His spirit conveys it into the soul. Self-sacrificing love for God and man is indeed the gift of Christ. The world knew nothing of this spirit, till He came and gave Himself a ransom for sinners. This spirit is, in the highest sense, the *moral* "flesh and blood of Christ." He poured forth this precious spirit upon the world to cleanse it from all sin. This spirit alone makes men truly happy and blest. "There never," says Sir Walter Scott, "did, and never will exist, anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial. Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued

from the brain of the wildest dreamer." *This is Christ's work.*

GOD'S UNALTERABLE DECREE IN RELATION TO MAN.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life."—John vi. 40.

MUCH has been said and written about God's decrees. The dogmatism of narrow-minded theologians concerning them has made them something terrible to the common mind. But what are his decrees but the resolves of Infinite love? The text leads us to make two remarks concerning them.

I. GOD DECREES THE WELL-BEING OF MANKIND. It is his *will* that we should "have everlasting life." What does this mean? Not merely an existence without end. All, perhaps, may have that, but an *endless existence* in the *absence* of all evil, and in possession of all good—physical, intellectual, social, religious.

II. GOD DECREES A SETTLED CONDITION FOR MAN'S WELL-BEING. The condition is *faith in Christ*. "This is the will of him that sent me, that every one that seeth the Son and believeth on him," &c. In the days of his flesh thousands *saw* Him who did not believe on Him; and now multitudes intellectually see Him who do not believe on Him. Faith in Him is God's condition. Faith in

Him—First: *As the Divine Redeemer*:—One sent of God for the work of effecting the spiritual restoration of the word. Faith in Him—Secondly: *As the all-sufficient Redeemer*:—“One that is mighty to save.” Faith in Him—Thirdly: *As the only Redeemer*. “There is no other name given under heaven whereby ye may be saved.” God’s decree then is that man’s well-being should be obtained through faith in Christ. God does not desire the misery of any man, but the happiness of all; and as He has decreed that life shall come to the earth through the sun, He has decreed that true happiness shall come to humanity through faith in Christ.



ELDER BROTHER.—(No. 6.)

“And he was angry, and would not go in.”—Luke xv. 27.

IN this short description of the elder brother we have a type of a certain state of feeling into which the Church too often falls. It is important to observe that it is not the general character of the elder brother that is here held forth as being wrong, but his conduct in a particular case. His common behaviour had been good, while that of his brother had been bad. He had never forsaken his home, he had not wasted his property, he had not formed im-

moral associations, he had not disgraced and distressed his father. He had been a steady, inoffensive, obedient, and, apparently affectionate son. All that was good; and if the penitence of his brother was a virtue, his innocence was a higher virtue still. But notwithstanding the general correctness of his history, he was guilty of one great fault. He was displeased with the joyous excitement produced by the return of his poor brother. “He was angry and would not go in, reproached his brother, condemned his dear father, and this one sin of his obscured all his virtues and exposed the unsoundness of his heart. His behaviour was rude, selfish, and cruel. Instead of flying to the house with a full heart to embrace his broken-hearted brother, and to welcome Him home to the scene of their infancy and boyhood—instead of this he was angry with his brother for returning to his once happy home, and with his father for thus welcoming him.

In this description we have a *portraiture* of the moral state of feeling into which the Church often falls. We may mention three instances of this. First: *The Scribes and Pharisees murmured because Christ received Publicans and sinners*. They said, “This man receiveth sinners.” This was at once the language of *pride*, *censure*, *unmercifulness*, and

truth. Secondly: *This is also a striking image of the perverse behaviour of the Jews when the Gentiles were called by the Gospel.* The unbelieving Jews hated Christianity on this account, and even the believing Jews were unwilling to associate with Gentile converts unless they would submit to the ceremonial law. Thirdly: *This is also an image of the apathy of some who profess Christianity respecting the condition of the world around them.* They censure all extra efforts to bring perishing sinners to God. If any special measures are adopted to supply the poor and ignorant with the Bible, to bring them under the preaching of the Gospel, to lead them to God, to introduce the Gospel to dark localities, or convert the heathen to Christianity—they are *angry*. Communities of individuals professing Christianity object to all extra enterprises for the conversion of sinners on different grounds.

I. Some because they imagine it to be contrary to SOUND DOCTRINE. The conversion of sinners is the work of God, and God will do his own work in his own way and time. Such is their idea. The Bible shows three agents. (1.) Sinners. "Repent—be converted." (2.) Christians. "Let him thatturneth." (3.) God, "works in us to will and to do." No contradiction here. In one sense it is the work of God, in

another of the sinner himself, and in another of Christians. Harvest is the work of God. But without the agency of man to plough and harrow the soil and to sow the seed He never produces a crop of corn. Nor can man without the agency of God causing the seed to germinate and grow by his sun and dew and vitalising power produce harvest. It is God by man that creates the harvest. Let man then work, and if he does it he must do it in God's time.

II. Some because it is contrary to ECCLESIASTICAL ORDER. Some persons are weak or wicked enough to maintain that themselves and those whom they authorise only have the right to labour for the conversion of souls. First: *Whoever wishes to do good has a right to do so.* To do good by saving souls is to be just and holy, and I have a right to be just without the consent of a fellow mortal. Secondly: *Whoever possesses Christianity is bound to do so.* Here is the commission, "Go into all the world." Man requires no license from bishop, pope, or king.

III. Some because it is CONTRARY TO ESTABLISHED CUSTOM. There are individual churches whose methods are stereotyped, whose operations run in a rut, and who recoil from all innovations, &c.

CALEB MORRIS.

THE STRONG MAN ARMED.

"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—Luke xi. 21, 22.

THIS language is figurative, but figure implies fact, as the shadow implies the mountain. The words occur in the Lord's refutation of the childish argument of the Pharisees.

I. WHAT does the figure set forth. The "strong man" is Satan. The existence of Satan a fact in the mind of Jesus; not the embodiment of the principle of evil, but a real existence. God personal, the devil personal; his power and his temptations real; the denial of his existence a proof of his blinding power. He works by human instruments, on human hearts and consciences and through sins. (Gal. v. 19, 20.) All the discord of the earth traceable to him—is his work. He has always assailed men, is assailing still. History, past and present, a record of his successes and defeats. He is not ubiquitous, but is swift of foot, and has many watchful slaves. How mighty his in-

fluence, Judas, Peter, the priests, Pilate, our criminals, the godless, the formalist, authors, journalists, preachers even, under his influence. To hinder the good is his work; his success marvellous. How subtle he is; varying his temptations with a view to success; sometimes becoming an angel of light, making things lawful to corrupt us. How daring; he even tempted Jesus—wilderness, Gethsemane, Calvary. But Jesus triumphed, fulfilling his own word and the pledge that we may successfully resist in Him.

II. WHY? First: That we may be free. Christ the deliverer from the strong man; his service true liberty; Satan's dominion overthrown, conscience calmed, the soul renewed through him into his image. Secondly: We must be watchful; for though delivered the foe still exists, is as malignant as ever. If his lost throne is not won back, it will not be his fault. Thirdly: that we may be earnest; the conflict is real; the foe is mighty—mightier than we think. Christ alone can conquer, but his strength sufficient.

R. V. PRYCE, LL.B., M.A.

Seeds of Sermons on the Book of Proverbs.

(No. CXLVI.)

THE EVILS OF COVETOUSNESS, AND THE BLESSEDNESS OF GENEROSITY.

"He that is greedy of gain troubleth his own house; but he that hateth gifts shall live."—Prov. xv. 27.

I. THE EVILS OF COVETOUSNESS.

"He that is greedy of gain troubleth his own house." How doesthe covetous man trouble "his own house"? In many ways. First: *Sometimes by niggardly provision for the wants of his house.* He frets at every outlay; he grudges every comfort. His hand is ever open to grasp, never to give. Secondly: *Sometimes by his miserable temper* he disturbs the peace of the house. The temper and bearing of a covetous man produce disgust in all with whom he associates. Then, too, his irritability, anxiousness, and niggardly ways, falsehoods, over-reachings, which are ever associated with covetousness, pain all hearts within his circle. Thirdly: *Sometimes by his reckless speculation* he brings ruin on his house. His greed of gain urges him often into hazardous enterprises. These often break down, and in their crash ruin his family. Lot, Achan, Saul, Ahab, Gehazi, are examples of men who have troubled their house by their covetousness. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil." (Hab. ii. 9.) "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." (Jer. xvii. 11.) "Refrain from covetousness," says Plato, "and thy estate shall prosper."

II. THE BLESSEDNESS OF GENEROSITY.

"He that hateth gifts shall live." It is implied that the man "greedy of gain," in the first clause, is a man anxious for gifts of any sort, even *bribes*. By the man who "hateth gifts," here we are not to understand a man regardless of his own interest, but one who would reject any amount of wealth that came not to him in an honest and honourable way; a man who has a stronger disposition to give than to receive. Such a generous man, we are told, "shall live." First: He "shall live" in the smiles of his own conscience. Conscience smiles upon the benevolent heart. Secondly: He "shall live" in the love and esteem of his neighbours. Men are made to admire and applaud the generous. Thirdly: He shall live in the approbation of his God. The man who rejects all earthly good, offered to him in an unrighteous way, and with a self-denying benevolence follows duty, shall "receive an hundredfold recompence in this world, and in the world to come everlasting life."

(No. CXLVII.)

THE RIGHTEOUS AND THE WICKED.

"The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The Lord is far from the wicked: but he heareth the prayer of the righteous."—Prov. xv. 28, 29.

THESE verses present to us the righteous and the wicked in relation to their speech and in relation to their God.

I. IN RELATION TO THEIR SPEECH.

First. The speech of the *righteous is properly studied*. "The heart of the righteous studieth to answer."

All speech should be studied. The old proverb is, "Think twice before you speak once." But all studied speech is not good: some study their speech in order to misrepresent their own hearts, to lead others into temptation, to indoctrinate with wrong sentiments: such is not the studied speech to which Solomon refers. The heart of the righteous "studieth to answer" in order. (1.) That the speech may agree with its own thoughts and feelings, and (2) that the speech may be of real service to the auditors. The righteous feel so impressed with the awful responsibility connected with the power of speech and the momentous influence springing from it, that they duly ponder their words. They are "swift" to hear, but slow to speak. Secondly. The speech of *the wicked* is recklessly uttered. "The mouth of the wicked poureth out evil things." There is no conscience in the speech of the wicked, it has no moral filtering, and is the vehicle of evil. "Out of the mouth cometh," &c., &c. Unchaste, ill-natured, profane, frivolous, immoral, false words, roll in torrents from the mouth of the wicked. The righteous and the wicked are presented here.

II. IN RELATION TO THEIR GOD. First. *God is morally distant from the wicked.* "The Lord is far from the wicked." Essentially He is alike near to all, all live and move in Him, but morally He stands aloof from the wicked, and they from Him. The language of their heart is, "Depart from us, we desire not a knowledge of thy ways." God has no complacency in the wicked.

Secondly: *God is morally near to the righteous.* "He heareth the prayer of the righteous." "He is near to them that call upon Him in truth." "He is nigh to them that be of a broken heart, and saveth them that be of a contrite spirit." "Prayer," says Dr. McCosh, "is like a man in a small boat laying hold of a large ship; and who, if he

does not move the large vessel, at least moves the small vessel towards the large one; so, though prayer could not directly move God towards the suppliant, it will move the suppliant towards God, and bring the two parties nearer to each other."

(No. CXLVIII.)

THE HIGHEST KNOWLEDGE.

"The light of the eyes rejoiceth the heart; and a good report maketh the bones fat."—Prov. xv. 30.

KNOWLEDGE is that information which the mind receives, either by its own experience or by the testimony of others. It is of different degrees of value, according to the order of subjects which it reveals to the mind and the strength of the testimony by which they are commended to our faith. God is the highest subject of knowledge, and evidences of his being amount to the strongest of all demonstrations: hence, the knowledge of Him is the highest knowledge. All other knowledges to the soul are but stars in its firmament; this is the sun, all-revealing, all-quickening, and all-beautifying. The text suggests two facts in relation to this knowledge:

I. IT IS CHEERING. "The light of the eyes rejoiceth the heart." We take the expression "*good report*" not merely as expressing a good reputation nor good tidings merely, but as expressing good knowledge; and the best knowledge is the knowledge of God. Such knowledge has the same cheering influence upon the soul, as light upon the natural heart. When light breaks in upon the world after a season of thick clouds and darkness, it sets all nature to music. Truly light is sweet; what a pleasant thing it is for the eyes to behold the sun! It is so when the soul sees God. "They looked upon Him and were lightened." (Psalm xxxiv. 5.) (1.) The knowledge of a personal Providence is cheering

as light. (2.) The knowledge of Divine forgiveness is cheering as light. (3.) The knowledge of a blessed future is cheering as light.

II. IT IS STRENGTHENING. "It maketh the bones fat." "The bones may be called the foundation of the corporeal structure, on which its strength and stability depend. The cavities and cellular parts of the bones are filled with the marrow; of which the fine oil, by one of the beautiful processes of the animal physiology, pervades their substance, and, incorporating with the earthy and siliceous material, gives them their cohesive tenacity — a provision without which they would be brittle and easily fractured. "Making the bones fat" means, supplying them with plenty of marrow, and thus strengthening the entire system. Hence '*marrow to the bones*' is a Bible figure for anything eminently gratifying and beneficial. The idea is strongly brought out in the words: 'And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants and his indignation towards his enemies.'" (Isaiah lxvi. 14.)—*Wardlaw*.

What is the strength of the soul? First. *Trust in God is strength*. The soul possessing firm trust in Him, is mighty both in endurance and in action. Divine knowledge gives this trust. Secondly. *Love for the eternal is strength*. Love is soul power. Supreme affection for the supremely good is unconquerable love. True knowledge gives love. Thirdly. *Hope for the future is strength*. The soul, full of hope, is full of invincible daring. True knowledge gives this hope. Thus a good report, good knowledge concerning God, is to the soul as marrow to the bones.

(CXLIX.)

REPROOF.

"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul."—Prov. xv. 31, 32.

"REPROOF" always implies *blame* either real or imaginary. It is a charge of misconduct, accompanied with censure from one person to another. By the "reproof of life," in the text, we shall understand God's reproof to sinners. His reproofs are characterised by at least three things. (1.) *Truthfulness*. Men often address reproofs to others that are undeserved, implying a fault which has no existence. Ill-tempered people are proverbially fond of the work of reproaching; they look at others through their own feelings, and all are bad. Divine reproofs, however, are always truthful. The blame which God charges on man is a fact attested by man's consciousness. (2.) *Necessity*. Men often address their reproofs where they are not needed. The fault is so trivial, that evil rather than good would come to the individual by rebuke. Many persons do incalculable injury to the character of their children, by noticing and rebuking trivial irregularities, which are almost natural to young life. God reproves men, because it is necessary that they should be convicted of sin. The world can only be morally restored by convincing it of sin, of righteousness and judgment. (3.) *Kindness*. Men's reproofs are often inspired by unkindness. Unkind reproofs even when true are injurious. It is kindness that gives it power for good.

"You have heard
The fiction of the north wind and the sun;
Both working on a traveller and con-
tending
Which had most power to take his cloak
from him;
Which, when the wind attempted, he
roared out
Outrageous blasts at him, to force it off,
Then wrapt it closer on: when the calm
sun
(The wind once leaving) charged him
with still beams,

Quiet and fervent, and therein was constant;
Which made him cast off both his cloak and coat:
Like whom should men do."

The text leads us to consider two things—

I. THE ACCEPTANCE OF GOD'S REPROOF. "He that heareth reproof," &c. That is, "he that accepts the reproof in a right spirit, determining to improve by it, accepts it in the spirit expressed by David, when he said, "Let the righteous smite me, and it shall be a kindness, let him reprove me, it shall be an excellent oil, it shall not break my head." Two advantages are indicated in the text for the proper acceptance of Divine reproof. First. *Permanent social elevation.* "He abideth among the wise." The wise are not only the enlightened, but the holy and the good. The man who rightly attends to the approving voice of God, gets a *permanent* place in his circle. He is born into a kingdom of great spirits. He abideth with the wise, (1) in his social intercourse, (2) in his book studies, and (3) in his spiritual fellowships. Secondly. *Acquisition of true wisdom.* "He getteth understanding." He learns to repel the evil, and to pursue the good. He gets that wisdom which not only throws a light upon his path, but which vivifies, strengthens, and beautifies his spirit.

II. THE REJECTION OF GOD'S REPROOF. "He that refuseth instruction, (margin *correction*) despiseth his own soul." The rejection of Divine reproofs is. First. *Sadly common.* God is constantly reproofing sinners by His providence, His gospel, and their own consciences, yet they silence his voice, they will not lay his allegations to heart. Secondly. *It is self ruinous.* "He despiseth his own soul." The rejection of his reproofs betrays the utmost disregard to the high interest of the soul. What a description Solomon gives elsewhere of the ruin that will befall such a soul. "And thou mourn at the last, when

thy flesh and thy body are consumed, and say, how I hated instruction, and my heart despised reproof. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" Again, "When I called, ye refused; I stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh?"

Brothers, attend to the reproof from heaven. Those reproofs are looking-glasses in which you can see the face of your spirit true to life. Because they reveal the hideous blots of moral disease, you recoil from them. But this is unwise, as they will point you at the same time to means by which your youth may be renewed like the eagle.

(No. CL.)

GODLY FEAR AND GENUINE HUMILITY.

"The fear of the Lord is the instruction of wisdom; and before honour is humility."—Prov. xv. 33.

Here we have—

I. GODLY FEAR. "The fear of the Lord." There is a slavish fear of the Lord, and there is a loving fear of the Lord. The former is foreign to all virtue, and is an element of moral misery; the latter is the reverse of this. A loving fear may sound as a contradiction, but it is not so. "Perfect love, it is true," casteth out slavish fear, but perfect love generates a virtuous fear. I have read of a little boy who was tempted to pluck some cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said his evil companion, "for if your father should find out that you have taken them, he is too kind to hurt you." "Ah," said the brave little fellow, "that is the very reason why I would not touch them; for, though my father would not hurt me, yet I should hurt him by my disobedience."

This is godly fear, a fear of wounding the dearest object of the heart. Concerning this fear, it is here said, that it "is the instruction of wisdom." First. It is the great *subject* of Wisdom's instruction. Everywhere in nature, in the events of life and in the holy book of God, does heavenly Wisdom inculcate this godly fear. Secondly, It is the great *end* of wisdom's instruction. Heavenly wisdom, in all its communications, deals with our souls not merely to enlighten the intellect and refine the tastes, but to fill us with loving fear toward God. The conclusion of its whole mission is, "fear God and keep his commandments." This is the burden of its divine teaching.

II. GENUINE HUMILITY. "The fear of the Lord is the instruction of wisdom; and before honour is humility." This is a maxim of very wide application. First. It is sometimes applicable to *secular* exaltation. As a rule, the man who rises to affluence and power in the world has had to humble himself. He has stooped to conquer. He has condescended to drudgeries and concessions most wounding to his pride. Secondly. This always applies to *intellectual* exaltation. A most humbling sense of one's ignorance is the first step to intellectual eminence, and almost the last. He who feels he knows nothing is in the surest field where intellectual laurels are won. Thirdly. This invariably applies to *moral* exaltation. The very first sentence the Saviour uttered when describing the members of his kingdom were, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "He that humbleth himself shall be exalted." The cross is the ladder to the crown.

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility."

J. MONTGOMERY.

(No. CLI.)

MAN PROPOSES, GOD DISPOSES.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi. 1.

TAKING the words as they stand before us, they give the idea that all goodness in man is from God. (1.) The goodness in the heart is from Him. "The preparations of the heart in man." The margin reads "*disposings*." All the right disposings of the heart towards the real, the holy, and the divine, are from the Lord. How does He dispose the heart to goodness? Not arbitrarily, not miraculously, not in any way that interferes with the free agency of man, or that supersedes in any case the necessity of man's own actions. Still it is a mystery transcending our present intelligence. He has avenues to the human heart of which we know nothing. He can instil thoughts and impressions, by methods, of which we are entirely ignorant. "The wind bloweth where it listeth," &c. It is enough for us to know, First. *That He is the author of all goodness in the soul.* Secondly. *That we are bound to labour after this goodness.* Taking the words of the text as in our version, they teach that goodness in language is from God. "And the answer of the tongue." This follows from the other. The language is but the expression of the heart. If the heart is right the language will be right. All good in man is from God. "Every good and perfect gift cometh down," &c.

But whilst the words as they stand teach this truth, the words themselves are not true to the original. A literal translation would be this: "To man the orderings of the heart, but from Jehovah the answer of the tongue." And the idea undoubtedly is, "Man proposes, God disposes."

I. THIS IS AN UNDOUBTED FACT. A fact sustained. (1) By the character of God. All the schemes,

and plans formed in the human heart must necessarily be under the control of Him who is all-wise, and all-powerful. They cannot exist without his knowledge, they cannot advance without his permission. A fact sustained. (2) By the history of men. Take for examples the purposes of Joseph's brethren, of Pharaoh in relation to Moses; of the Jews in relation to Christ, &c. A fact sustained. (3) By our own experience. Who has not found the schemes and plans of his own heart taking a direction never contemplated by the author? Truly, "Man proposes, God disposes."

II. THIS IS A MOMENTOUS FACT. It is momentous. (1) In its bearing on the *enemies* of God. Sinner, your most cherished schemes, whatever they may be, sensual, avaricious, infidel, are under the control of Him against whom you rebel, He will work them for your confusion, and his own glory. It is momentous. (2) In its bearing on the *friends* of God. It is all-encouraging to them. The schemes of the wicked can have no permanent reign, the purposes of the good must conquer. He maketh the wrath of man to praise Him. (Ps. lxxvi. 10.) Trust in Him.

(CLII.)

THE SELF COMPLACENCY OF SINNERS, AND THE OMNISCIENCE OF GOD.

"All the ways of a man are clean in his own eyes: but the Lord weigheth the spirits."—Prov. xvi. 2.

I. THE SELF-COMPLACENCY OF THE SINNER. "All the ways of a man *are* clean in his own eyes." Saul of Tarsus is a striking ex-

ample of this. His own words are, "I verily thought of myself that I ought to do many things contrary to the name of Jesus of Nazareth," &c. He once rejoiced in virtues which he never had. The Pharisee in the Temple is also an example of this. Indeed all sinners think well of their own conduct. Why is this? First. *He views himself in the light of society.* He judges himself by the character of others. Secondly. *He is ignorant of the spirituality of God's law.* "I was alive without the law," said Paul. Thirdly. *His conscience is in a state of dormancy.* The eye of his conscience is not open to see the enormity of his sin. Thus like the Laodiceans, he says, "I am rich and increased in goods, and needeth nothing," &c.

II. THE SEARCHING OMNISCIENCE OF GOD. "The Lord weigheth the spirits," "Ye are they," said Christ, "which justify yourselves before man, but God knoweth your hearts." (Luke xvi. 15.) He sees the iniquity in those who regard themselves as blameless. "The Lord seeth not as man seeth, for man looketh on the outward appearances, but the Lord looketh on the heart." "The Lord weigheth the spirits." This implies, First. *The essence of the character is in the spirit.* The sin of an action is not in the outward performance, but in the motive. God sees all the crimes of the world, and judges them as they appear in the spirit. Secondly. This urges the *duty of self examination.* If thou, Lord, shouldest mark iniquities, O Lord, who shall stand." "Search us, O God, and try us," &c.

Notes on New Books.

BY A BARRISTER.

Une Heroïne Protestante, published in Paris by M. Meyrueis, is a work of considerable interest. M. Th. Claparède, its author, reproduces the manuscript diary of Blanche Gamond, a young girl from Dauphine, who, when the Protestants suffered under Louis XIV., was imprisoned on account of her love for the Gospel. The abominable treatment which she endured, and the martyrdom she suffered, are told in a graphic manner, the artlessness of which is owing to the fact that Blanche never expected her notes to reach the public eye. M. Ath. Coquerel, junior, of Paris, who, it will be remembered, was deposed by the consistory of the Reformed Church of Paris, and has ever since exercised an independent ministry at Paris, has given us a work entitled *La Conscience et la Foi*; the object of which is to prove the sovereignty of conscience; to place it above the word of God; and to suggest that it is the true revelation of God to man. M. Edward de Pressensé gives us a collection of excellent sermons on the subject of sorrow, entitled *Etudes Evangeliques*.

A Historical and Critical Commentary on the Old Testament (Longmans), by Dr. Kalisch, has reached its third volume. Nine years have elapsed since the second appeared; and, considering that a new translation is a part of the learned and arduous task, it is not surprising that that period has been occupied upon these 700 pages. *The Book of God* (Trübner) is the name of a work, the object of which is to prove that the Apocalypse is the oldest book in the world. The author, in another volume, *The Introduction to the Apocalypse*, aims at furnishing "the most complete account of the mysteries of Eleusis ever given." Mr. Murray issues, with illustrations, a handsome volume, by Dean Stanley, *The Historical Memorials of Westminster Abbey*. Such a subject, treated by such a pen, will excite widespread interest.

A Complete Concordance to the Poetical Works of John Milton, by Dr. C. D. Cleveland, has been published by Messrs. Samson Low and Co. It is adapted to any edition, and supplies a want which other attempts, because of their inaccuracies, failed to satisfy. Mr. Tupper's *Third Series of Proverbial Philosophy* (Moxon) is before us. It is very much the fashion, amongst pedants and literary fops, to meet every production of Mr. Tupper's with a titter of scornful amusement. When there has been uttered everything which criticism can suggest against him—and it is much—two facts remain: that he says a good many things very well, and that thousands of persons admire and enjoy his productions, which certainly contain in them nothing to justify the almost savage attacks made by certain critics on their author.

Mr. Llewellyn Jewitt dedicates to the Duke of Devonshire a very good volume of *The Ballads and Songs of Derbyshire*. They are a collection of

verses which all relate in some way or other to that county. Their object is to vindicate for it a place in the literature of the kingdom, and they are published by Messrs. Bemrose and Lothian. Two very handsome volumes of *Lyra Germanica* have been got up by Messrs. Longman. One contains hymns for the Christian year, Sundays, and chief festivals, together with about 125 woodcuts. The other contains hymns for holy seasons and special services, and is illustrated with some 300 illustrations. They have been translated by Catherine Winkworth. Passing from the grave to the gay, we must refer to *The Eight Comedies of Aristophanes* (Longman), which Mr. Leonard-Hampson Rudd, M.A., has, with much skill, translated into rhymed metres.

Messrs. Hall and Co. have just issued *Conversations on the Book of Revelation*, a simple exposition for the young in the form of short dialogues. *Essays on Liturgiology and Church History* (Saunders, Otley, and Co.), by Dr. John Mason Neale, Warden of Sackville College, with a preface by Rev. Dr. R. F. Littledale, has reached a second edition. *De Imitatione Christe* appears in a superb edition, amongst Messrs. Macmillan's works, and is got up in the manner of the German 16th century. *The Women of the Gospels* is the name of a volume issued by Messrs. Seeley and Jackson, containing extracts from Beveridge, Latimer, Jeremy Taylor, Chrysostom, and others; embellished by some excellent photographs. The friends of education will read with interest *Essays on a Liberal Education* (Macmillan), edited by the Rev. F. W. Farrer, for some time recognised as the head of the reform party amongst educationists. Amongst the contributors are Mr. Charles Stuart Parker, Mr. Sedgwick, Mr. Seeley, and other scholars.

Curiosities of Natural History is the title of the Third Series of Mr. Frank Buckland's excellent illustrated volume, published by Mr. Bentley. This book, and another, entitled *Down among the Water Weeds; or, Marvels of Pond Life*, of which Mr. Mona Bickerstaffe is the author, and Johnson and Hunter, of Edinburgh are the publishers, will be found to possess much valuable and suggestive information, which is not the less valuable because the latter one is intended for young people.

The History of the French Revolution is really the history of Europe during the French revolution. It has been well translated from the original German work of Henrich Von Sybel, by Mr. Walter C. Perry, and is published by Mr. Murray.

Several books of travel, and works on foreign lands, have lately appeared. *Sketches of Central Asia*, by Arminius Vambery (Allen and Co.) is an interesting supplement to a volume published by him some time since, descriptive of travels and adventures in that region, and having reference also to its ethnology. *The Desert and the Holy Land*, by Dr. Alexander Wallace (Oliphant and Co.), and *The Walks and Homes of Jesus*, by Dr. Daniel March (Hamilton, Adams, and Co.), are by the *Athenæum* both alleged to be largely compiled, without acknowledgment, from the volume on *The Holy Land*, recently published by Mr. Hepworth Dixon, its editor. In some respects, undoubtedly, there is much similarity

between the descriptions of the Scottish Doctor, the American Doctor, and Mr. Dixon. Whether or not the charge of wholesale plagiarism can be substantiated, it would be unfair, without minute scrutiny, to decide. It may, however, be safely assumed that with reference to his just published work, *Spiritual Wives*, Mr. Dixon will not have occasion to make the like complaint. The society and life of the Mauritius are well illustrated in Mr. Charles J. Boyle's *Far Away*, published by Chapman and Hall, wherein the reader will find the condition of Port Louis, the impeachable honesty of "respectable" people; the wonderful incentive which fear was to compel outward morality in the epidemic of 1862; and a number of other topics treated with interest, and localities described with graphic power. Readers who would wish to be informed as to the Indians, will be glad to peruse the life of the man who, to benefit them, crossed the ocean twelve times, became a monk, a colonist, a missionary, a man of business, and an historian. It is written by Mr. Arthur Helps, and published by Messrs. Bell and Daldy in a volume called *Life of La Casas, the Apostle of the Indies*.

Her Majesty's Book, *Leaves from the Journal of our Life in the Highlands from 1848 to 1861* has been brought out by Messrs. Smith, Elder, and Co. It contains notes made by Queen Victoria from time to time respecting her private life, together with descriptions of places and circumstances. Her Majesty speaks of Wellington as "England's, or rather Britain's pride, her glory, her hero, the greatest man she ever had produced."

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

ENGLISH MONASTICISM: Its Rise and Influence. By O'DELL TRAVERS HILL, F.R.G.S. 540 pp. Jackson, Walford and Hodder.

BEFORE entering into an examination of this book, it is only fair to Mr. Hill to state that he has taken care, in his preface, to cut down and limit the extensive field which the title-page would lead us to suppose was embraced in his work. "The work is not an endeavour," he says, "to delineate the history of monasticism in England, but to examine it under its two great phases, the Benedictine and the Franciscan, and to trace the influence it exerted upon the art, literature, and social life of the

country." Protesting only in the outset that this important defalcation from the vast theme promised in the title, should in justice have been intimated in the title itself, we proceed to say a few words on the work. It would be slender praise to Mr. Hill if we were merely to say that the ordinary reader, or average man, could not fail, after a perusal of this handsome and inviting volume, to acknowledge that his mind had been informed, his understanding enlarged, and his sympathies excited by the history of movements so important to civilization. We may say more. Mr. Hill, in spite of many defects, contrives by means of his narrative, and his occasional comments, evidencing a warm and wise affection for his vast subject and his pleasing task, to carry with him the gratitude, or, at least, the goodwill of the reader who has had his own fair share of mediæval reading, with the occasional antiquarian excursions naturally appertaining thereto. The author's mode of proceeding is this: he selects the history of the Abbey of Glastonbury, the earliest and wealthiest in the south of the island, as a sort of running illustration of the history of the Benedictine and Franciscan orders in this country. He commences with a lively picture of the building as perfected, of the ceremonial observances, labours and great wealth of the Benedictine order there. He then reverts to its British origin and treats fairly, but at a length disproportioned to the work, of the British Church, which, being ended, brings him to the middle of the 5th century, when he begins the story of St. Benedict himself, which is well told. Then we get into the Saxon period, and, of course, have a chapter on the Augustinian mission. The business of Christian conversion being now begun on a grand scale, Mr. Hill feels it necessary to try to picture the conditions of the social life of the heathen on whom the missionaries were to bring their influence to bear. But here the work is exceedingly defective. An attempt is made to describe the Saxon people, the kingly office, the civil ranks, and the social condition generally. This, however, is done feebly and partially, without the necessary detail and without the necessary qualifications. Slavery, the great stumbling block to Christianity, is but faintly described, and the means used for the alleviation and extinction of its evils are not explained. The relation of lord and vassal, the savage code of feudal honour requiring retaliation in case of homicide, robbery, or lesser offences, and the gradual substitution under priestly influence of the were-gilt, or fine proportioned to the rank of the injured party as a satisfaction of the offence and a saving of bloodshed, the struggles of the towns, the position of the nobility, the condition of the women, the social influence of the priest—all this is most imperfectly told. And though most of these seem to be admitted by the author as subjects whose treatment is more or less necessary to even a partial representation of the picture, yet they are so loosely and imperfectly handled, that a reader who knows anything of the subject is irritated, while one who does not, is not made wiser. Thus the softening influence of the Roman clergy upon kings, nobles, laws, and social ideas, the diplomatic, executive, parliamentary and political functions of the priests, the con-

nection which they fostered between England and European civilization—in short, the character of the great cosmopolitan priestly guild, and their influence is here so poorly pictured as to be virtually ignored.

In the middle of the Saxon period, however, comes a good sketch of Dunstan, which, like the subsequent story of Saint Francis, props up the interest of the work. So does the account of the Franciscans in England.

Our space does not allow us to pause over the chapters on missal-painting and mediæval books, more important subjects than they seem; but we must not forbear expressing our pleasure at the stirring and spirited story of the destruction of the monasteries with which the book concludes. Mr. Hill has shown himself a man of considerable diligence, and one who holds the labours of the antiquary in due honour; and, though he sometimes fails to measure accurately the degree of prominence due to the several portions of his large subject, we must thank him for an honest and willing performance of much genuine work.

TWELVE LECTURES. Fourth Edition. By ROBERT ROBERTS, of Birmingham. Birmingham: Cornish Brothers, 37 New Street.

THE author in these lectures endeavours to show that the teaching of the Bible is opposed to the doctrines and names of all the denominations of Christendom. This book, when winnowed of much, both in sentiment and style, that is exceptionable, contains no small amount of good grain. For our own part, we have a liking for works that assail our own predilections and beliefs. They arouse us to action, stimulate thought, and lead us to analyse afresh the things we hold as true. Although, in our opinion, to a great extent doctrinally wrong, the author displays attributes of spirit which lead us to hope that he is one of the "Christadelphians."

PARTING COUNSELS. A Series of Discourses on Practical Subjects. By the Rev. JOHN ALLEN. London: Elliot Stock, 62, Paternoster Row.

THIS volume contains twenty-nine sermons on some of the leading subjects of practical theology. If they are not distinguished by any great originality of thought, or brilliancy of style; they have other qualities not less valuable. The author is earnest, both with his subject and with his hearers. He generally gives an intelligent exposition of his text, and makes use of its truths to enlighten the understanding, to search the conscience and improve the spiritual condition of his hearers. The style is clear and vigorous. The common people can understand the preacher.

THE COMEDY OF CONVOCATION IN THE ENGLISH CHURCH, in two scenes. Edited by Archdeacon CHASUBLE, D.D.

THE object of the author of this book is to show, by a series of imaginary arguments, what he considers to be the defects of the Church of England. In the conception of his work, and in its execution, he has shown ingenuity and skill.



A HOMILY

ON

The Silence of Jesus at the Bar of Pilate.

“And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.”—Matt. xxvii. 12—14.



THE predictions which we find in the Old Testament in relation to the Messiah, seem to have been all fulfilled; and it is not easy to bring them and the life of Jesus Christ into juxtaposition, and resist the conclusion that He was the promised Saviour. It was predicted that He would be “without form or comeliness”; and He had none of that beauty which “draws the carnal eye.” It was predicted that the element of suffering would penetrate and darken his life, and if ever man was, He was “acquainted with grief.” It was predicted that He would be “despised and rejected of men,” and it is matter of history that “his own received him not.” The Jews took Him, and with wicked hands crucified and slew him; and it was foretold that they would.

Centuries before He came, Isaiah taught that He would be "cut off out of the land of the living." It was predicted that He "would make his grave with the wicked, and with the rich in his death." How improbable, considering his deep poverty ! Yet it happened. According to Matthew, the Evangelist, "a rich man of Arimathea," having begged the body of Jesus from Pilate, "wrapped it in a clean linen cloth," and where did he bury it ? He "laid it in his own new tomb, which he had hewn out in the rock." May we not affirm that omniscience alone could have foreseen an occurrence so minute and unlikely ? It was predicted that toward the close of his beneficent career, He would not so much as open his mouth in certain circumstances, and this prediction, like all the rest, was literally verified. Is proof required ? It lies before us in the text : "*And when he was accused,*" &c. He was tried by the Sanhedrim, and found guilty of death. He was also brought before Herod's judgment-seat, and Herod put many questions to Him, but no answer was forthcoming. It is supposed that there were two reasons for his silence before the Idumæan Herod : (1) Herod was not his proper judge ; and (2) He did not conduct himself with becoming gravity. Whether or not, Jesus at Herod's bar was influenced by the reasons which we have mentioned, Luke distinctly states that Herod with all his questioning got nothing out of Him. He was brought, too, before the judgment-seat of Pilate, and, as the trial went on before Him, Jesus every now and then "retired into the great empire of silence." It is noteworthy that before Pilate He was not *absolutely* silent. He appears to have replied to most of Pilate's queries, and to have given him, in the capacity of judge, all the information that was really necessary to a right decision in the case ; and the fact that He spoke when He conceived that there was occasion, shows that his silence was not exactly *premeditated*. There was no *obstinacy* about it. In prospect of the trial He did not rashly or cunningly resolve that He would not in any way commit Himself by speaking. His silence was spontaneous,

natural, and on that account all the more impressive and suggestive. His enemies were eager to accuse Him, and get him condemned to death; and hence their manner must have contrasted strikingly with his, for to their violence He opposed calmness, and to their vehement talk He opposed silence. He was interested in the proceedings. How could He be indifferent? He heard all that the chief priests and elders had to lay against Him, but He did not attempt to answer their monstrous accusations. One would have thought that He would have been forward to defend Himself; but no. He was silent; and why was He silent? Did his silence arise from *inability to speak*? Of course not. He was by profession a religious teacher. He was a practised speaker. For three years He did little else but speak; and so well did He speak that He excited the wonder of all who heard Him. The grand end for which He came into the world was to "bear witness to the truth;" and his heart was in his work. He was not constitutionally taciturn. He was social and communicative, and was equally at home addressing a multitude, and conversing with a single person. He let no opportunity of speaking a word for God, and on behalf of souls, escape; so that had He chosen He could easily have answered his accusers. Although He was the prisoner at the bar, He was neither excited nor overcome by his feelings. He seems all through to have been thoroughly self-possessed; and it is not said that He who wept at the grave of Lazarus shed any tears. His silence was simple, and as voluntary as it was simple. If it had had the appearance of being forced, Pilate would not have "greatly marvelled" at it. However it is to be accounted for, it did not arise from inability to speak. Nor did it arise from *the want of opportunity*. He was not ordered or warned to hold his tongue. The Roman governor, who would fain have acquitted Him, was anxious that He should rebut the charges preferred against Him. Amazed, and perhaps slightly annoyed at his profound silence, and

sublime self-control, he urged Him to speak, but he urged in vain. Not even to please the judge would He break the silence which He had evidently imposed on Himself. How singular his silence ! There is something mysterious about it, and the more that we reflect on it, taking all things into account, the more are we struck with it. We have an instinctive feeling that situated as He was we should have acted differently. We should at least have endeavoured to defend ourselves. We are not satisfied with knowing the fact that He was silent. We want to be put in possession of the philosophy of it. Why, then, was He silent ? On this point the Evangelists shed no light. They merely record the fact, and it should not be overlooked that they give *prominence* to it. Inasmuch as it was predicted that He would be "dumb as a sheep before her shearers," it was requisite that his biographers should take particular notice of it, and they do. When He was before the Sanhedrim He was more or less silent. When before Herod He uttered not a word ; and when He was brought before Pontius Pilate, his silence astonished the Roman Procurator of Judæa ; but in the Gospel we are not furnished with an explanation of his silence. We are thus, in the search for its philosophy, thrown entirely upon our own resources, and, fortunately, the assignment of reasons for it is not a matter of difficulty. In seeking to account for it, we would observe—

I. THAT AT THOSE TIMES WHEN HE BECAME SILENT IT WAS NOT NECESSARY TO SPEAK. It was plain to Pilate that his accusers were actuated by envy and malice ; and who knows not that these passions are apt to cause deviations from the truth ? Pilate could not fail to see that, feeling as they did towards Jesus, his accusers could not be trusted fairly to interpret either his words or his acts. It is no wonder, therefore, that He should have attached little or no importance to their accusations. The *animus*, or spirit, which they could not hide, was amply sufficient to nullify their charges against

Him ; and it is manifest that they made no impression upon either Him or Pilate. After the latter had heard all that the chief priests and elders had to say against Him, he felt constrained to acknowledge that they had not made good a solitary charge. He, as judge, declared that in his opinion there was *no fault* in Him, and with this view Herod coincided. Assertions there were plenty, and there was no lack of bad constructions and inferences ; but satisfactory legal proof there was none that He was in any sense a political offender. What had He done to indicate that He was a revolutionary demagogue ? Nothing was easier than to allege that He aspired to the throne of Judæa ; that He advised the withholdment of tribute from Cæsar, and that He suggested rebellion ; but nothing harder than to lead proof. 'Tis true that He gave out that He was king of Israel ; but He at the same time taught that "his kingdom was not of this world." All He meant was that He was the *Messiah* ; and his appearance as He stood before Pilate was evidence enough that an earthly kingdom was not with Him an object of ambition. Attention might have been paid to their accusations could they have shown that He had organised his followers, drilled them, provided them with arms and ammunition, but this they could not do. All who knew anything of Jesus were aware that He repudiated force, and none knew this better than the twelve. When the disciples James and John wanted to command fire from heaven upon a certain village of the Samaritans, their Master did not encourage them ; on the contrary He sharply rebuked them by telling them that they did not know *what manner of spirit they were of*. When Peter drew his sword on the night of the betrayal in his defence, He bade him put up his sword, and gave the High Priest's servant back his ear. When the people in their enthusiasm were bent on making Him their king, He stole away from them, and did not re-appear till their fit of enthusiasm had passed off. The proof, consequently, lay all on the other side. In the establishment of his kingdom his sole

reliance was on truth. Besides, had He been a traitor to the Roman Government, the chief priests and elders were not the proper parties to inform against Him, and have Him punished, for they disliked the Roman yoke as much as He; and Pilate was not ignorant that at bottom they were intensely disloyal. Their accusations were outrageous and absurd; and if they were of this nature, what follows? It was not necessary that Jesus should reply to them, and He did not. He was not one to speak for speaking's sake. Had they substantiated their charges, He might have spoken. Since no tangible proof of political guilt was adduced, He stood before Pilate with sealed lips; and his silence was more condemnatory of his accusers than a score of speeches would have been. By his silence He conveyed the idea that his accusers were not trustworthy, and that the charges against Him rested not on the shadow of a foundation. It frequently happens that silence is the best answer that can be given. There are few that have not had recourse to it. When unworthy motives are imputed to an upright and honourable man, he usually holds his tongue. When an abusive letter appears against him in the public prints, he does not notice it. He believes that it will refute itself, and, as the charges of Christ's accusers were self-rebutting, it was not necessary that He should speak. To have answered the accusations brought against Him would have amounted to the admission that there was something in them, which would have been an utterly false notion. Pilate heeded them not; and if so, why should Jesus have concerned Himself with them? He adopted a wiser and more dignified course. We would observe—

II. THAT IT WOULD HAVE SERVED NO PRACTICAL PURPOSE FOR CHRIST TO HAVE SPOKEN. When Pilate, turning to Him, asked, "Hearest thou not how many things they witness against thee?" Jesus might have demanded, What end will be gained by my speaking? Suppose that Jesus had with the breath of his mouth blown away the

accusations brought against Him by his enemies, as smoke is driven away by the wind, would Pilate have acquitted Him, and not have delivered Him to the Jews? No. Pilate's wife regarded Jesus as a just man, and begged her husband to have nothing to do with Him. Pilate himself had a firm conviction of the innocence of Jesus. If not, is it conceivable that he would have washed his hands before the multitude, which clamoured for Christ's crucifixion, and given utterance to these solemn words: "I am innocent of the blood of this just person, see ye to it"? Had the people called for the release of Jesus, instead of Barabbas, Pilate would have been delighted. Great would have been his relief. Nevertheless, he had not the courage to set Jesus at liberty, and dare the Jews to lay a finger on Him. Lest his popularity should suffer, and he should be deprived by Cæsar of the procuratorship, he weakly yielded to the foes of Christ. He gave Him up to them, and the result was that they led Him away to be crucified; and Jesus must have known beforehand how Pilate would act. Speaking could hardly have deepened the conviction in Pilate's mind that Jesus was innocent of the political crimes laid to his charge, and yet he was so base and unmanly as to put Jesus at the mercy of the blood-thirsty mob. As, then, speech on the part of Jesus would not have served any practical purpose—would not have warded off death, it is not to be wondered at surely that Jesus, to whom the future lay naked and open, should have held his peace. His silence did not make against Him, and He was certain that it would not. He, therefore, not unnaturally, refused to look at the accusations of the chief priests and elders. It may be asked, Was speech not needed for his vindication in the eyes of posterity? We answer, No. His silence, notwithstanding, posterity has decided that Jesus was all that He professed to be; and this will become more and more its belief. We are averse to do what we are sure will be useless; and no doubt the aversion was as strong in Jesus as it is in us—nay, stronger. We would observe—

III. THAT JESUS CAME INTO THE WORLD EXPRESSLY TO DIE. He told Pilate that his mission was to bear witness to the truth, and so it was; but what was implied in bearing witness to the truth? Suffering and death. When Jesus was condemned to death by the Sanhedrim, He was not taken by surprise. When He was handed over to the Jews to do with Him as they had a mind, and when He was hurried away to the scene of his crucifixion, He was not taken by surprise. He, by way of preparing them, forewarned the disciples that He would be betrayed and crucified. Yea, He foresaw even the *mode* of his own death. He knew that, apart from the shedding of his blood, human sin could not be remitted. He became a partaker of flesh and blood for this, among other reasons, that He might offer propitiation for the sins of the race, or that He might die. And in the light of this fact, what is there in the silence of Christ to perplex us? Nothing whatever. Knowing that his death was indispensable to the salvation of sinners, it was just like Him candidly to tell Judas, and his ruffian band in the garden, that He was the person of whom they were in quest, and it was just like Him when the chief priests and elders stood forward to accuse Him, to listen to their unfounded accusations without saying a word. Had He exerted Himself to the utmost—moved heaven and earth, as it were, to procure his acquittal at the bar of Pilate, we would have been tempted to conclude either that He was unwilling to die, or that He did not know that the success of his mission hinged upon his submitting to death. It cannot well be doubted, we think, that the knowledge that He had come forth from the Father, to atone by suffering and death for sin, had to do with the silence which characterised Him during his trial. Let the reader take note, then, that we have accounted for the silence of Christ on these three grounds—(1.) The accusations preferred against Him were such that it was not necessary to reply to them. (2.) He had a right to assume that by speaking no practical purpose would have been served. (3.) He

came into the world expressly to die ; and now that we have, to the best of our ability, set forth the philosophy of the silence of Jesus, let us in conclusion briefly consider what his silence teaches us.

First : *It teaches us that there was not in Jesus a morbid love of life* The love of life is natural and strong, albeit in some it is stronger than in others. It is right to love life. If it were not, it would not be natural ; but we may love it over much. There are many who over-value it. With them, apparently, it is the best of all things. They hold it too dear, as others hold it too cheap. Their love of life is morbid ; but in Christ the love of life was, like all else in Him, beautifully regulated. He neither under-estimated nor over-estimated it. He realised that there were things better than life, and for which it might be sacrificed. Had the love of life in Him been morbid, stronger than his love for his Father and souls He would assuredly have fled from Judæa when death threatened Him, and used all the means He could think of when brought before the Roman Governor, to obtain a decision in his favour. Why was there no piteous pleading ? Why did not tears fill his eyes ? Why did He not express sorrow for the course which He had pursued ? Why did not his tongue rain forth promises of amendment ? Why was He silent ? The love of life in Him was not morbid. Beware, O readers, of a morbid love of life. Don't cast it away ; but bear in mind that there are worse things than temporal death. You may sacrifice life when there is a worthy object to be gained. Rather die than go against your conscience—or stab either truth or liberty.

Secondly : *It teaches us the innocence of Christ.* It is unusual for the guilty to be silent when they are tried, and especially when life is at stake. They are not ready for punishment, for death, and they shrink from it. As opposing witness after witness comes forward, they grow pale, and look agitated. They do all they can to clear themselves, and make touching appeals to the pity of judge and

jury. Why was Christ silent? He was innocent. Had He not been sustained by the consciousness of his innocence—had He been the traitor they painted Him who thirsted for his blood, the probability is that He would have spoken for Himself. If not, we must give Him credit for extraordinary depth and presence of mind. The confession of Judas assures me that Jesus was innocent of the crimes charged against Him; the anxiety of Pilate to roll the responsibility of his death off his own shoulders assures me of the innocence of Jesus; and so does his silence relative to his accusers, and their uncharitable statements.

Thirdly : *It teaches us that in Jesus there was any amount of self-control.* In some circumstances it is hard to be silent; and who can help marvelling at the silence of Christ as recorded in the text? It must have been *peculiar*, otherwise Pilate would not have “marvelled greatly” at it. The impulse to speak in the circumstances must have been almost irresistible. The judge urged the accused to repel the accusations brought against Him; but He made no answer; and his silence was eloquent of his self-mastery. His self-control was sublime, and should rebuke us whenever our self-control is upset.

Well may we lose ourselves in wonder, love, and praise, when Jesus is with us the object of contemplation. In whatever aspect we view Him He is entitled to our heartiest admiration, commendation, and gratitude. Never man suffered as He suffered, lived as He lived, spake as He spake, or was silent as He was silent. Let us cultivate his acquaintance; let us confide in his merits; let us take Him as our example; keep his commands, and grudge no sacrifice to promote his cause; and when He shall come in his glory—that glory of which He divested Himself when He was “made flesh”—He will place us on his right hand, and on our heads a crown of life.

G. CRON.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this *TEHILIM*, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough **HOMILETIC** treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The **HISTORY** of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) **ANNOTATIONS** of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The **ARGUMENT** of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The **HOMILETICS** of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Great Trials of Life.*

“Lord, how are they increased that trouble me?
 Many are they that rise up against me.
 Many there be which say of my soul,
 There is no help for him in God. Selah.
 But thou, O Lord, art a shield for me;
 My glory, and the lifter up of mine head.
 I cried unto the Lord with my voice,
 And he heard me out of his holy hill. Selah.
 I laid me down and slept;
 I awaked: for the Lord sustained me.
 I will not be afraid of ten thousands of people
 That have set themselves against me round about.
 Arise, O Lord; save me, O my God:
 For thou hast smitten all mine enemies upon the cheek-bone;
 Thou hast broken the teeth of the ungodly.
 Salvation belongeth unto the Lord:
 Thy blessing is upon thy people.”—Psalm iii.

HISTORY.—The superscription of this Psalm declares it to have been composed when David fled from his son Absalom (2 Sam. xv. 13—23.) Although De Wette and some others do not consider

that this poem was composed by David on this occasion, the great body of biblical critics maintain otherwise. "David's history may be divided into five parts, represented by the different places where they were spent: I. His shepherd life at Bethlehem. II. His courtier life at Gibeah. III. His outlaw life in the wilderness of Judah and among the Philistines. IV. His royal life at Hebron, as King of Judah. V. His royal life at Jerusalem, as King of the whole nation. This last again divided into two—the part before and the part after the rebellion of Absalom." This Psalm was composed about the time of the rebellion, the history of which might thus be summarily told:—"Pretending to wish to pay a vow at Hebron, Absalom resorted to that place, was proclaimed King of Israel, gathered rapidly to his standard all with whom he or his agents had been in secret communication, and advanced towards Jerusalem. So great and so hearty, apparently, was the flocking of the people to his standard, that it seemed as if the hearts of the whole nation were with him. David deemed it prudent to fly from Jerusalem; climbed bare-footed over Mount Olivet, descended through the wild mountainous path to Jericho, and, crossing the Jordan, escaped into Gilead."—*Blackie*. The Psalm portrays his feelings immediately on his crossing the Jordan about twenty-four hours after the rebellion became known.

ANNOTATIONS.—*Lord, how are they increased that trouble me? Many are they that rise up against me.*" "The people increased continually with Absalom" (2 Samuel, xv. 12-14). "Moreover Ahithophel said unto Absalom: 'Let me choose out twelve thousand men, and I will arise and pursue after David this night, and I will come unto him while he is weary and weak-handed, and will make him afraid, and all the people that are with him shall flee,' &c. (2 Samuel, xvii. 1, 2). "*Many there be which say of my soul, There is no help for him in God.*" His enemies gave out the impression that God had forsaken him. "And thus said Shimei, when he cursed, 'Come out, come out, thou bloody man'" (2 Samuel xvi. 8).—*Selah*:—"This word occurs in thirty-nine Psalms—in some of them only once, in others twice, in a few thrice, and, in one, four times—in all, seventy times at least; and not always at the close of the verse, though most generally so. Beyond the Psalter it is nowhere to be found in the Bible, except in the prayer of Habakkuk (Hab. iii.), where it occurs thrice."—*Dalman Hapstone*. Different opinions are entertained of its meaning. Some regard it as answering to the word "*Amen*"; others regard it as a sign indicating the importance of what has been mentioned, equivalent to "attend to this," "mind this." Others regard it as a note in music, a pause. "Primarily, indeed, it is a music-mark. But as the pause in music always comes in where the feeling requires a resting-place, it is of equal import as regards the sense, and the translators who leave it out certainly do wrong. This view acquires great probability by a particular

consideration of the places where the *Selah* occurs. It generally appears where a pause is quite suitable."—*Hengstenberg*. "*But thou, O Lord, art a shield for me.*" This is a favourite metaphor with David (See Psalm vii. 11, xviii. 3, xxviii. 7). It occurs also in the Pentateuch, Genesis xv. 1; Deut. xxxiii. 29. The expression "for me" might be rendered "around me"—a protection on every side. "*My glory and the lifter up of mine head.*" "*My honour*, i.e., the source of the honours I enjoy, with particular reference, no doubt, to his royal dignity."—*Alexander*. "*I cried unto the Lord with my voice, and he heard me out of his holy hill.*" The holy hill is Zion, the seat and centre of the old theocracy, the place where God visibly dwelt among his people. "*I cried unto the Lord.*" The verbs in this verse mark a habit, not a single action, just as in Psalm xviii. 3. "I will call upon the Lord, who is worthy to be praised, so will I be saved from mine enemies."—*Hengstenberg*. "*I laid me down and slept; I awaked: for the Lord sustained me.*" He slept, "the first night after quitting Jerusalem, that very night which Hushai was so afraid might prove his last (2 Sam. xvii. 16), and on which it seemed to Ahithophel so easy to surprise and cut him off. Little did the Gilonite know under what 'shield' David had that night laid down to rest."—*Dalman Hapstone*. "*I will not be afraid of ten thousands of people that have set themselves against me around about.*" Myriads had set themselves against him. The population of Judea was at this time large, and the masses were rising in favour of Absalom. Still David's trust in God sustained him. The same courage which enabled him to sleep without disturbance in the midst of enemies and dangers sustained him when those enemies and dangers were presented to his waking senses. "*Arise, O Lord; save me, O my God.*" "This is a common scriptural mode of calling upon God to manifest his presence and his power, either in wrath or favour. By a natural and common anthropomorphism, it describes the intervals of such manifestations as periods of inaction or of slumber, out of which he is besought to rouse himself. "*For thou hast smitten mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.*" The image that seemed to have been present to the mind of David at this time was that of wild beasts voracious, whose teeth were ready for devouring their prey. "The reference, probably, is to their infatuated adoption of Hushai's in preference to Ahithophel's counsel which had afforded David time to escape. David, as well as Ahithophel, could see that such infatuation could result only in one issue." "*Salvation belongeth unto the Lord: thy blessing is upon thy people.*" To the Lord, Jehovah, the salvation which I need, and hope for, is or belongs, as to its only author and dispenser. To him, therefore, he appeals for the bestowment of it not on himself alone, but on the church of which he was the visible and temporary head. *On thy people (be) thy blessing.* This earnest and disinterested intercession for God's people forms a noble close or winding up to the whole Psalm."—*Alexander*.

ARGUMENT.—The Psalm divides into four strophes, each consisting of two verses. The first describes the necessity of hope arising from the multitude of his enemies who mocked at his confidence in the Lord; the second describes the foundation of his hope, the goodness that God had shown to him in past days; the third describes the nature of the hope itself, a state of mind rising into a triumphant courage; and the fourth contains the prayer prompted by the hope.

HOMILETICS.—Using this Psalm homiletically, it presents three grand subjects for thought: a good man under great trial; an all-sufficient friend under great trial; a right, moral temper under great trial.

I. A GOOD MAN UNDER GREAT TRIAL. David, notwithstanding his moral infirmities, and he had some of a most flagrant character, was confessedly a *good* man. Though in the main his heart was in sympathy with the right and the divine; we here find him in immense difficulties. We offer three remarks in relation to his trial at this time.

First: *It involved great dangers*—the danger of losing his *palace*, his *throne*, his *reputation*, his *life*. He was now fleeing in terror, threatened to be stripped of everything that made existence in this world even tolerable.

Secondly: *It came from an unlikely source*. Whence came these terrible difficulties? Not from a stranger, foreigner, or from a well-known enemy, but from his own son, Absalom; from one that ought to have been his most loving friend and loyal subject. So it often is, our greatest trials come from sources least expected. Thus with Abraham. That Absalom should have brought these trials on him must have made them thrice difficult to bear. “Had it been mine enemy,” &c.

Thirdly: *It was morally deserved*. He had committed heinous crimes. His adultery with Bathsheba, and his murder of Uriah, had sullied his fair name, brought guilt upon his conscience, disorder into his family, and all but ruin upon himself as king. His guilty conscience would add much to the weight of the trial which now befell him.

II. AN ALL-SUFFICIENT FRIEND UNDER GREAT TRIAL. “. . . But thou, O Lord, art a shield for me; my glory and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill.” Here Jehovah is presented—

First: *As a protecting Friend.* “. . . Thou art a shield around about me.” No blow or bullet can touch the shield-protected man without breaking the shield. As God is the shield of the good, He Himself must be injured before they can be ruined.

Secondly: *As a glorifying Friend.* “. . . My glory.” There is no reason to render this expression as some expositors have, the “vindicator of my glory;” it rather means the “source of my glory.” David means to say, that “. . . all the glories and honours I have ever had came from thee, and all that I shall ever have must come from the same source.” The true glory of man comes nowhere but from God.

Thirdly: *As a restoring Friend.* “. . . The lifter up of mine head.” A man’s head naturally droops under great trials. David’s trials at this time were heavy enough to bow him to the ground, but God raised his soul above them, and thus lifted up his head.

Fourthly: *As a prayer-hearing Friend.* “. . . I cried unto the Lord with my voice, and he heard me out of his holy hill.” How his prayer was answered, we are not told; it was probably by breathing into his heart that calm trust and strong courage which enabled him to bear up under them. The removal of a trial may not be to a man as great a blessing as the imparting to him a spirit capable of enduring it. Acquiescence in the divine will is the sum total of all answers to prayer. “. . . Not my will,” &c.

Fifthly: *As a life-sustaining Friend.* “. . . I laid me down and slept, I awaked, for the Lord sustained me.” The power to sleep under such terribly exciting circumstances as David was now, must have come from God. Power to sleep in danger is a wonderful power. The protection, too, during sleep from the destruction of enemies must have been divine, as well as the invigorating influence of sleep. “. . . The Lord sustained me.” With such a Friend as this, what are the greatest trials of life? “. . . If God be for us,” &c.

III. A RIGHT MORAL TEMPER UNDER GREAT TRIAL. What was the temper of David’s soul at this time? We notice two characteristics.

First: *Courage.* “. . . I will not be afraid of ten thousand of people that have set themselves against me

round about." Why should a man who feels God is for him, be afraid? There is a brutal recklessness, and a swaggering bravado, which are sometimes confounded with courage, but they are foreign to moral heroism! All true courage is founded on trust in God. Another characteristic of his temper under this trial, is—

Secondly: *Prayerfulness*. ". . . Arise, O Lord, save me, O my God. . . . thy blessing is upon thy people." Observe (1.) the nature of his prayer. It was for himself and for others. He not only says, ". . . Save me," but also, ". . . thy blessing is upon thy people," which means, "May thy blessing be upon thy people." (2.) The argument of his prayer. He pleads what He has done. ". . . Thou hast smitten all my enemies," &c. He remembers all that the Almighty had done for him in days gone by. He refers to what he was. ". . . Salvation belongeth unto the Lord." David's whole soul seems to have gone out in this prayer, and in truth all true prayer is earnest. "As a painted fire," says a brilliant old writer, "is no fire, a dead man no man, so a cold prayer is no prayer. In a painted fire there is no heat, in a dead man there is no life; so in a cold prayer there is no omnipotency, no devotion, no blessing. Cold prayers are as arrows without heads, as swords without edges, as birds without wings. Cold prayers always freeze before they reach heaven. As a body without a soul, much wood without fire, a bullet in a gun without powder, so are words in prayer without fervency of spirit."



Among the elegant forms of insect life, there is a little creature known to naturalists, which can gather round it a sufficiency of atmospheric air—and, so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector—a transparent vesture, the world sees it not—but a real defence, it keeps out the world. By means of it the believer can gather so much of heaven's atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows where to ascend for a new supply.

DR. JAMES HAMILTON.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of their WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT: *Paul in Rome.**

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts xxviii. 30, 31.

ELSEWHERE† we have looked upon these verses as suggesting four things.

First: *The essence of Christianity*—" . . . things which concern the Lord Jesus Christ." These things, and nothing else, constitute Christianity.

Secondly: *The trials of its disciples*. Here is one of its most illustrious and faithful disciples a prisoner in Rome. The trials of useful men like Paul show that none, however good, are to expect exemption from sufferings in this life, and that the most useful ministers are not essential to Christ.

Thirdly: *The mission of its Ministers*. " . . . Preaching the kingdom of God, and teaching those things," &c. The grand work of the Gospel minister is not to dispense platitudes, or charm with rhetorics, but to teach, and to teach not politics, not science, not philosophy, but "things concerning Christ."

Fourthly: *The force of its influence*. Its influence is seen in bracing up the soul of Paul with holy courage, for he speaks " . . . with all confidence" in Rome, in the midst of enemies. Its influence is seen also in the effects his ministry produced in

* Continued from p. 86.

† See HOMILIST, vol. iii. third series, p. 50.

the imperial city. He tells us himself " . . . that the things that had happened to him had fallen out rather unto the furtherance of the Gospel, so that his bonds in Christ were manifested in all" the palace, and in all other places; and many of the brethren in the Lord, waxing confident by his bonds, were much more bold to speak the word without fear." (Philippians i. 12—14.)

In addition to the very many important considerations which we have noted down on the whole account of Paul in Rome, as contained in the verses 16—31, there are others suggested which are worthy of our notice in conclusion.

I. THE ERAS OF A WONDERFUL HISTORY. The wonderful history is the history of the Gospel. In looking at Paul in his "hired house" at Rome, we discover—

First: *The close of one chapter in Church history.* This chapter records his travels, triumphs, defeats, from Jerusalem to Rome, and from the metropolis of Judæa to the seat of universal empire. It began with Peter's sermon on the day of Pentecost, and now closes with Paul's ministry in Rome. What a marvellous history it is; it fills the whole of this book. The course of the Gospel from Jerusalem to Rome, says Lange, is a painful course, full of shame and persecution—a heroic course full of the power of faith and love; a victorious course full of mighty acts and divine wonders; a blessed course full of salvation and grace for "the present and the future."

Secondly: *The beginning of a new chapter in Church history.* From Rome the Gospel starts on a new course. The Church which Paul established at Rome has been bearing the Gospel through subsequent ages over various parts of the world. All Church history subsequent to the Acts of the Apostle begins at Rome. Paul in Rome, therefore, gives us the end of one chapter and the beginning of another in the glorious history of the Gospel. We see in him there the virtual fulfilment of the promise and the plan with which the Acts of the Gospel begins. " . . . He shall be my witness both in Jerusalem and in all Judæa, and in Samaria, unto the uttermost part of the earth." Another thing suggested is—

II. THE MIGHTINESS OF A CHRIST-INSPIRED MAN. Who can

read the account how this prisoner entered Rome, how unremittingly he toiled there, how heroically he declared his message there, how mightily he influenced many of its inhabitants, and even some of Cæsar's household, without feeling that he was animated by a spirit not of earth, nor of any human school of religion or morals, but by the spirit of Him who gave his life a ransom to save the lost. It was the spirit of Christ in Paul that made him what he was. He felt this; he acknowledged this. "... The love of Christ constraineth me." "... I live, yet not I, but Christ that liveth in me." By sin we have lost our manhood; we are mean, and selfish, and cowardly. The Spirit of Christ can alone give us the true heart of humanity.

III. THE MYSTERIOUS METHOD OF DIVINE WORKING. It was God's purpose, as announced to Paul, that he should bear the Gospel to Rome; but how was this purpose fulfilled? One might have thought that the Almighty Master would have guarded his messenger from such evils, made his path straight and sunny. One might have thought that the man chosen of Heaven to bear the Gospel to the very centre of worldly power, splendour, and influence, should go with an exultant heart and with something of princely grandeur. But not so. What persecutions, perils, privations, disappointments, defeats, had Paul to experience in the way; and then he has to enter the imperial city a poor shipwrecked prisoner. His position seemed even to him a marvel, for he speaks of himself as "*an ambassador in bonds.*" "... God's ways are not our ways, nor his thoughts our thoughts."

IV. THE FRAGMENTARY CHARACTER OF SACRED HISTORY. Here the curtain drops upon the unfinished life of Paul. We read no more of him after this. He disappears for ever. It is true that tradition and certain references in one or two of his epistles have led some to conclude that after this his first imprisonment in Rome, he was released, and returned to visit some of the churches which he had planted. It is very probable, say Howson, that he went to Spain, and not improbable that he came to Brittany. The general impression is that he was beheaded at Rome in the last year of the reign of

Nero, when Peter was also crucified. All this, however, is at best conjecture, certainty ends with this verse. Curiosity craves for minute information concerning the closing scenes in the life of this wonderful man, but Scripture offers no gratification. Why this? Why is sacred history so fragmentary? There are, no doubt, good reasons. Fuller details are, indeed, unnecessary. Luke has given sufficient memoranda of this man's life to enable us to judge how sublimely he passed through the last scenes. The acts of a man's daily life, and not the details of his death-bed, are the best criteria of his soul-life. A fuller account, too, would, perhaps, have been inexpedient. God is as kind in concealing as He is in revealing. Were the Bible to give us a full account of all the men referred to, it would be a volume of unreadable dimensions, a volume that would pander much to idle curiosity in human nature.

NOTE: This closes our Homiletic sketches of this book; the readers who desire to have them in one volume are respectfully requested to correspond with the Editor.



Germ of Thought.

THE BYEWAYS OF THE BIBLE.—No. III.

SUBJECT: *The Inheritance of Joshua.*

“They gave him the city which he asked.”—Josh. xix. 50.

Analysis of Homily the Seven Hundred and Eighty-Third.

WE have the greatest of all Joshua's conquests described in this verse. “. . . He that ruleth his spirit is better than he that taketh a city.” Many and many a city—cities of prodigious strength and renown—had Joshua taken in his time. This little city which he received as a gift was more glorious to him than them all. We shall see this, I think, if we consider, I. His lofty position; II. His advanced age; III. His great

services at this time ; and if we take note of the nature of his conduct in regard to each of these points.

I. Joshua's position at this time was in every way great. It was said of Moses, his predecessor, that he had been "king in Jeshurun." He had been ruler, a prophet, a lawgiver ; he had been chief of the state, and head of the Church in a sense ; he had ordained priests, appointed ceremonies, and received commandments : he had rescued the people from Pharaoh, and divided the sea, and subdued the wilderness. For nearly half a century had he preserved and fed them there like a flock. His manner of doing so, moreover, had been a perpetual sign. Bread and water suitable for angels (Ps. lxxviii. 25) had been given all those years by his hand. Above all, he had been marvellously honoured to bear witness to the great coming Messiah, and to make ready the way for his advent both to his own people and the world. When Christ Himself came, it was to stand on the platform which Moses had prepared. Such was the great man to whom Joshua had succeeded—whom he had succeeded and surpassed. The spiritual authority of Moses, though rather as maintaining than originating, Joshua enjoyed too. (Joshua iv. 14 ; v. 2.) The civil authority of Moses, Joshua exercised to the last. Neither, again, were his miracles or his exploits any less. The giving of the manna and the standing still of the sun ; the dividing a tideless estuary and the swiftly rushing Jordan ; the triumphant escape from Egypt, and the triumphant entry into Canaan, were very much on a par. So far Joshua was not less. But in some points he was greater. He was greater as having accomplished that which Moses was not permitted to perform. It was the culminating point of the one to behold the promised land from outside. The other "came, and saw, and conquered." And in this (more important still), he was a closer type of Christ, who gives us possession of that rest which the law looks at afar off. And it is as being such, no doubt, that he bears the same name, the Hebrew "Joshua" being equivalent to the Greek "Jesus," who saves not the Jew alone but the Greek.

To this pre-eminent soldier-saint, then, an inheritance was assigned. This is the statement of our text. The point of it

lies on the time. It was when they had "made an end"—after all below him had been provided for—when there was no other claim to attend to. The first in station, he was last in time. What admirable, what astonishing unselfishness! The greatest man amongst them by far—the first in authority, in religion, in prowess—quietly waits till the last. Surely He is as much above them in disinterestedness as in everything else! Not even Caleb had acted thus.

II. But the next topic we have to consider will throw additional light on this point. Joshua was now an old man. There was no man except Caleb who was within twenty years of his age. If he was to have an inheritance, therefore, so as to enjoy it, he must have it almost at once. Every man in Israel but one could better afford to wait than himself. Now this is a kind of consideration which often presses much on the aged, and of which they do well to take heed. The young, with the hope of many days and opportunities before them, are often disposed to be lavish. The old, who know they cannot have many, are tempted to be close and grasping. The less time, the more haste. Prodigality the vice of the young, avarice the besetment of the old—has almost passed into a proverb. It is all the more, therefore, to be noticed and admired, how completely this princely hearted old saint was above any such taint. He is content to wait till the last. Not only so, he accepts that which involves additional delay, it would seem. The particular "property," as we should say, that should come to him appears to have been left to his choice. And a splendid choice he had, too. When we consider all the cities he had captured, the marches he had made, the fields, estates, provinces, he had distributed, and his consequent intimate knowledge of the whole of the land, and when we remember his own description of its glory many years before, we shall see that he had (and felt it) the best of the world at his feet. Nevertheless his choice falls on a city without note—a city unlike those promised and given to others, apparently unprepared (Deut. vi. 10, 11), a city which had "to be built." There is as little selfishness in the nature as in the time of his choice. How leisurely, calm, and dignified in every step that he takes! But we have not yet dwelt on the fact, that he does not

take his inheritance, but asks it. This is all the more worthy of note when we consider—

III. The extent of his services to Israel in the past. It was Joshua who had conquered the enemies whom they had thought it impossible to withstand. It was Joshua who had captured the cities which they had trembled to approach. It was Joshua, who by his treaty and example had secured them that blessing from above which made their enemies weak and then strong. Where would they have been, humanly speaking, but for him? When William of Normandy conquered this island, he considered the whole land to be his. The whole of Canaan belonged to Joshua by a much better right. Yet he appropriated none to himself. He considered it his to divide, not to take. He had a right to any part; he claimed none. The authority that gave to all others requested for itself. May it not lead our thoughts to that greater Joshua, who, Himself the possessor and giver of all good, said to the Samaritan woman as he sat by the well, give me to drink? Or to the touching way in which He bestows upon us pardon and peace, and strength, and true life, gifts conquered for us by his might (Ps. lxxviii. 18); and then asks our hearts?

In conclusion, see first, the great secret of Joshua's noble disinterestedness. He cared more for Israel than himself, because he cared most of all for religion. Perhaps, his choice of a city, in Mount Ephraim, and therefore near to Shiloh, shows this of itself. But, apart from this, we are sure from his piety that he felt as a stranger upon earth; and where this is really so, it must always prevent men from being avaricious and selfish. If a man is looking for heaven, he is longing for it. If his treasure is there, it is not here. It is not worth his while, therefore, to be covetous. He can afford to wait—no man better. Oh, for more of this noble unselfishness—this heavenly mindedness of true saints—this likeness to the true Joshua—this fitness for true rest.

But notice, last, its success. Joshua asked for nothing till God commanded Israel to consult him. So I infer from our text. He left all in God's hands. God accepted the trust; and rewarded it. This is exactly his way. Help others; He helps

you. " Give ; and it shall be given to you." Care for others—he cares for you. Trust Him for your salvation, and He serves you. Trust yourself, and you die. This is the great lesson which the second Joshua came to testify and to prove !

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THE FOREIGN PULPIT.—No. III.

SUBJECT: *A picture of the Christian Life.*

"And the same day, What manner of man is this, that even the wind and the sea obey him?"—Mark iv. 35—41.

Analysis of Homily the Seven Hundred and Eighty-Fourth.

THE miracles of Christ interest us, *first, as historical facts.* In this sense they are a fountain of instruction. What force there is in the thought that every divine word that becomes certain in the experience of our hearts, came forth from the same lips to which winds and waves were obedient, and has thereby received its seal. When we become conscious, further—for to this high dignity has God appointed the spirit of man—that in our union with God all things must become subject to us ; for, says Christ, "I have given them the glory which thou gavest me, that they may be one as we are one"; when we consider, finally, that the power and love apparent in these miraculous deeds dwell in the heart of the glorified Jesus in heaven to whom the Father has given all power—we see that simply as historical facts the miracles are rich and inspiring.

But these miracles are not simply outward acts. Each of them is transparent ; a sign of spiritual truth ; a mirror. These deeds were not works of chance. They reveal to us his nature and the eternal truths He taught. In this spiritual sense the blind, deaf, leprous, are we. The Lord Himself justifies us in so regarding his miracles. (Matt. xi. 4—6 ; Luke iv. 18, 19.) In his outward miracles, therefore, believing minds may behold his glorious inner miracles.

In our text we have a beautiful picture of the Lord's wonderful power over nature. He sleeps in the storm ; He wakes, and the storm must fold its wings and the waves must sink to rest. Where is the man who can read this story without emotion, without exclaiming, "Oh that that voice would say to the storm within me, be still!" The Lord of the waves of the sea of Tiberias is Lord of the waves in the anxious heart ; so that this narrative is a touching picture of the Christian life. Following its leadings, we contemplate the Christian life in *its beginning, in its progress, in its issue.*

I. THE BEGINNING of the Christian life. We go out on the waves of life and have Christ for our leader in the days of our childhood, that is where we have the blessing of Christian parents and teachers. To whom should the child look for instruction in truth, wisdom, love, but to those from whom he received his life ? Hence the children, with open and believing face, gather around the parent's knee to hear of the Saviour who calmed the storm and called children to Him to bless them. Truth opens a wide gate ; to the child there are no bolts or bars to hinder his prying about. These Bible stories bring before our minds a beautiful fairy-world which, in the years when everything around us is wonderful, mingles with the actual world, and yet not as something strange and supernatural, separate and apart from the present world—the world of sense around us—but as a part of it, the two mingling and blending in one ; what we now call the natural and the supernatural making but one beautiful fairy-like world over whose mountains the angels come, and up whose valleys we almost hear the swelling music of heaven. That is the world of childhood. When we lived in it we looked up to the Saviour as to the golden gate of truth. His shepherd's staff we were sure was above us, and we were comforted in the dark. We fled the evil because it troubled our heavenly Father and friend ; we loved the good because it gladdened our Saviour. Oh happy years of childlike faith ! How merciless they who could rob us of this faith—how ruthless ! What have they to offer in its place ? No : we will not be robbed of it. In its *nature and essence* this childlike faith is true and unchangeable ; but the garment by which it is covered, the veil it carries over

it, must be torn off. Says the apostle, in relation to this imperfect garment of faith, “. . . when I was a child, I spake as a child,” &c. The childlike faith receives the Saviour in the only vessel in which the child can receive the divine—in the vessel of the *feelings*. In manhood we have another vessel in which we can receive Him—the vessel of the *understanding*. Not that we should lose him from the vessel of the feelings as we become men but that our manhood should receive him into the understanding as well as into the heart. Our childlike faith has seen the Saviour as the little ship of life glided over the smooth waters; it has not yet learnt to know Him in the storm and the tempest. It has known Him in his *kindness and love*, He is not yet revealed in his *wisdom and power*.

II. THE BEGINNING of life passes by, and in the PROGRESS of life Christ slumbers in the soul, and is awakened by *the storm*. That beautiful childlike sense of faith slumbers—not universally, for there have been favoured souls in whom Christ has never slumbered; who have retained their childish faith to their ripe manhood, *e.g.*, Spener and Zinzendorf. John the Evangelist is the antetype of all these, in whom the spark of heaven's grace became a flame by a steady growth which knew no season of doubtful slumbering. It is otherwise in times of conflict like these. We may be comforted, therefore, to think of the apostle who could say that from childhood he had a zeal of God, but yet needed to become from Saul a Paul. If John needed no conversion from hateful ways, Paul did, before he could rise to the Christian confidence of John. The royal palace of God is entered by more doors than one.

It seems that, in these troubled times, this childlike faith must apparently die, *i.e.*, must throw off its veil when the storm rages, and rise in a new form. The faith of the child, like its will and its thinking, rests in that of its parents—like the flower which is rooted in the bosom of the earth. We step forth into the world, and our will and our thinking have to become our own. The fire would continue to burn, the flame would become even brighter, were the world full of saints, or were our life altogether like our Lord's, a life begotten by the Spirit, and ruled by the will of God; but it is not so, and faith slumbers.

One day it will be otherwise. A temple of God will one day arise. When "they shall be all taught of God," such a building will actually be reared to assume outward form. Over all the productions of science and art, the confession will be written, ". . . . One Lord, one faith, &c." It is not so now. Even on the sacred floor of the Church the young Christian finds doubt, strife, and disunion, and he doubts.

" Hath God indeed said ? " It is against the outward form of the Word that doubt is first hurled, and the happiest dreams of childhood are gone ; the Saviour no longer bears up the world in his pierced hands. Presently the serpent-voice is heard between the heart and the inner word ; and trust goes, and self-surrender, and the desire of holiness, and Christ slumbers till the storm awakes, and the anxious cry is heard, " Lord save."

The Lord awakes, and says, ". . . . Canst thou believe ? " and we answer, ". . . . Lord, I believe ; help thou mine unbelief." There is faith still, though doubt may be ever so strong ; there is still an anchor firmly fastened in the sanctuary of the breast. Faith slumbers, but is not dead. ". . . . He will not suffer us to be tempted above that we are able." Whilst science and education bear in themselves the power to give doubt strength over the mind, they bear also in themselves the power to give victorious strength to truth. Truth will vanquish.

III. That will be the issue, if, instead of yielding, you wrestle. As you have known the Saviour earlier in his *kindness and love*, you will come to know him in his *wisdom and power*. Life is a conflict.

Some trifle with life ; with them it is like playing with soap bubbles. They have never looked *the doubt* earnestly in the face, to say nothing of *the truth*. God will not send the noblest of his gifts to laggards : the door of truth closed against those who would willingly enter, is a solemn thought. (Matt. xxv. 10, 11.)

DR. THOLUCH, of Halle,
By R. VAUGHAN PRYCE, M.A., LL.B.

SUBJECT: *The Satisfaction of the Future.*

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. xvii. 15.

Analysis of Homily the Seven Hundred and Eighty-Fifth.

I. THAT THE SATISFACTION OF THE FUTURE IS OFTEN THE SUPPORT OF THE CHRISTIAN IN THE PRESENT.

1. This fact explains the anomaly of the Christian's earthly experience. Often is his outward life ignominious and afflictive, his voyage rough and tempestuous, his course fraught with bitter trials and peculiar temptations, and yet he speaks of joys and lofty realizations. Christ was truly ". . . a man of sorrows, and acquainted with grief." His whole life was one of self sacrifice and suffering, and yet at the close of his earthly career He bequeathed to his people, as a most valuable legacy, his joy. These things have I spoken unto you that my joy might remain in you, and that your joy might be full! The Christian experience is not to be ascertained by outward circumstance and condition. In the light of these, he would often be ". . . of all men the most miserable." There is a wellspring of joy within which explains all the anomaly of his outward experiences—even "the satisfaction of the future."

2. This fact reveals the secret of the Christian's strength. The life of Christ is a grand illustration of this truth. ". . . For the joy that was set before him, he endured the cross," &c. It is only in the light of this blessed fact that we can understand the moral heroism that has ever characterized and distinguished the followers of Christ. In the midst of trials, persecutions, death, they have exhibited a noble dignity of bearing, and a sublime submission that would be altogether inexplicable apart from this—"the satisfaction of the future."

II. THAT THE SATISFACTION OF THE FUTURE CONSISTS IN A PARTICIPATION IN THE DIVINE LIKENESS. ". . . I shall behold, &c."

(1.) We shall observe the original type of the soul is to be found in God. Man was first created in the image or likeness of his Maker. To his powers and capacities were given a divine

direction. He had a *divine purity* stamped upon the constitution of his being, and where there is purity there will be happiness and joy—there *will be satisfaction*. Had we retained our pristine glory, we should not have to mourn the misery and emptiness of earth; we should not have known what misery and emptiness meant. It is the loss of purity that has reduced us so low, and that has made us so degraded. Antecedent to the fall, Adam was happy; mellifluous streams of felicity flowed in an uninterrupted course into his soul. But when he lost his purity, the fountains of his joys dried up, and he began to experience innate murmurings and restless desires, which nothing could appease. This is the experience of all mankind. There is an universal dissatisfaction—a restless, unquenchable desire, which nothing can allay, and which ever testifies that man hath fallen beneath himself, beneath the grandeur and perfection of his original type.

(2.) That the soul can never be satisfied, but in the *complete restoration of the Divine likeness*. “. . . I shall be,” &c.

There is not the least doubt but that the Divine blessing is communicated to the soul here; here we are “partakers of the Divine nature.” The degree of approximation must be very small; but there is an approximation. I have this likeness in part *now*, but I shall be satisfied *then*. The language seems to bear this construction. It is revealed to us that we shall awake with his likeness. In character, happiness, and glory, we shall be like Him. The body that is placed in the tomb in weakness and corruption shall be raised in form like unto his glorious body. We know not what mysterious change the body of Christ underwent when He ascended to heaven. We are profoundly ignorant of its nature and appearance; but of this we are certain, that it was clothed with splendour and magnificence, suitable to the Son of God. What Christ’s body is, the resurrection body of every believer will be. “. . . Who shall change our vile bodies,” &c.

The true Christian’s most exalted desire is to resemble Christ in moral character here, and to be like him in heaven. Nothing less than this will afford him satisfaction, and when he shall have attained to it, his highest desires will be met and satisfied. To be like Christ is the object of his supreme aim; for this he

lives ; all his aspirations with regard to the future world may be summed up in this, to be like Christ, the glorified Son of God. This is in the highest sense, the satisfaction of the future.

III. THAT THE DIVINE LIKENESS, WHICH IS the satisfaction of the future, is *communicated to the soul through the vision of Christ*. "I shall behold," &c.

This figure is of extreme beauty. The idea is, that by contemplating the glory of Christ's character, we become changed into his likeness, and conformed to the splendour of his glory. This law pertains to our nature. Our character is to a great extent moulded by it. We become unconsciously assimilated to those amongst whom we live, and with whom we associate. If we hold frequent converse with one whom we highly regard as being of superior worth and ability, if he be at all the object of our admiration, it is marvellous how soon we shall find ourselves approximating to his likeness in character, sentiments, and feelings. It is thus that men become corrupted by associating with the gay and dissipated. It is by this law thousands of the young and inexperienced are beguiled and ruined, and it is likewise by the exercise of the self-same faculty that those who associate with Christ, walk in his ways, live in his fear, behold his glory, are changed into his likeness ". . . from glory to glory as by the Spirit of the Lord."

This leads us to observe—

(1.) That the Divine vision assimilates to the Divine likeness. The vision of Christ has the same influence on the soul which the sun has on the lower creation ; it imparts life ; without this there can be no assimilation. The assimilation comes with the life, and not the life with the assimilation. It is the divinity within that makes the man godlike without, and this divinity is imparted to the soul, so to speak, through the vision of Christ's character and glory. The more we know of Christ, the greater will be our admiration, and the more like him will we become. This law is manifestly at work here ; but to what extent it will operate when we awake in heaven—when we shall see Him as He is—when our views will be perspicuous and clear—when his image will be fully reflected upon the soul, we know not. But this we know, that the more perfect our knowledge and appre-

ciation of his character, the more complete our conformity to his image.

(2.) *That when the Divine vision will be perfect, the Christian's happiness will be complete.* Why is the Christian so often overcome with doubts and fears in this world? Why is he so often carried away by the misgivings of a treacherous heart? Simply because he does not live in the Divine vision—something intervenes between him and the light of his Saviour's countenance. He is like a man walking through a dangerous path without the light of the sun to guide him—hence the occasion of all earthly misery. But whenever we shall see him without a cloud between, what more could we ever anticipate?—what more desire? To see Him and to be like Him, *this* is happiness supreme—*this* is heaven—*this* is the satisfaction which will never fail.

Would you see Him as He is? Would you awake with his likeness, and would you participate of the abundant satisfaction that flows in ever-increasing plenitude from his gracious presence. Then seek conformity to his image *here*—seek a foretaste of this satisfaction *now*.

B. D. T.

Neath.

Texts Philosophically Illustrated.

(No. I.)

“Blessed is he that considereth the poor.”—Psa. xli. 1.

WE call those who take the gifts *beneficiaries*, as if the only benefit were with them. Arrayed in fashion's costume, out of fortune's wardrobe, wheeling our luxurious couches up to the blazing grate of a winter's night, we discourse complacently and self-righteously of the annoying mendicants that will come beggared to our gates—of their frauds, lies, impositions—forgetting that as many frauds, and lies, and impositions went, first and last, possibly, to the furnishing of our handsome apartments, or may be seen and heard by the Almighty inside of them; forgetting, also, that we owe gratitude and favour to those wretched creatures who wait for our mercy, because they call up a momentary thrill of pity in our world-bound hearts, and so save

us from the very barbarism of prosperity. Yes, the rich have to thank the poor, with just as much reason as the poor the rich. Character is moulded into its best proportions as much by what is done for others, as by what is taken from them. It is mutual help. Indeed, this is the test that discriminates all alms-givings : do they benefit one party only, or both ? do they only feed and clothe starvation's body, or the giver's spirit as well ? Is not your soul as likely to starve from selfishness, as the beggar's body for want of bread ? There are poorer men than I am, to the end that I may make myself freely poorer for their sake ; and that will be my most godlike privilege. (2 Cor. viii. 9.) Taking from me earthly things, they pour back spiritual things. Taking clothing or food, they give patience, cheerfulness, love, faith, and a power to bear my own crosses. Every poor child, really in want, or ignorant, that ever stretched out a hand to you for help, has been a part of God's discipline with you. He has exercised a divine ministry upon you. Before God you can never be again as if that slender, supplicating arm had not once been lifted in your path. It will come back, in the strange quickenings of memory, in fever, or midnight, or the last judgment. A debt rose up upon you ; and better or worse you will be—better you were meant to be—for eternity. I think you all must have noticed that persons who spent much time in really and heartily helping others, had their moral eyesight purified, and even their intellect brightened. Their whole nature grows firm, and calm, and vigorous, and wise. By the expansion their presence thus gives to our moral horizon, a needy family, first entangling our sympathies in their straitened lot, set our feet finally in a larger place, and become our richest creditors. Lazarus comes a prophet of regeneration to Dives' gate. Penury preaches salvation from its ragged pulpit, in the name of Him who had not where to lay his head, and who, in his own blessed person, made poverty sacred for ever. Silver and gold these children of a new apostleship have not, but none the less it may be a gate called "Beautiful" where we meet them, for they loosen and uplift our crippled affections, and we too go healed, leaping, and walking, and praising, to the temple.

(No. II.)

"The carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil."—Isa. xli. 7.

The commonwealth is not served, till the different branches of industry merge their jealousies in good-will.

The very composition of the earth we walk over offers a strong hint of this intention. You read it in the beautiful balancings of clouds and tides, the equations of astronomy, the adjustments of growths and climate, all the musical accord by which the Divine Spirit has attuned his creation to an everlasting anthem. Sky and water, vapour and vegetation, earth and sun, are ever friendly and hospitable; they are perpetually running on some missionary errand in each other's behalf. Their Bureau of Benevolence is older than the Holy College. The gates of their hospitality, like the Bukharian nobleman's, are "nailed open." They preach the creed of Brotherhood in that temple whose roof is fretted with the stars.

Indeed, it is most interesting to see how liberally the Creator has given hints and illustrations of this social principle, by his own arrangements, even in what we call the humbler departments of his creation. For society does not stand apart from nature, but interlinks its laws with hers. Very wonderful it is, and very beautiful, to see how God twines together, into a system of mutual benefits, the operations that different creatures carry on for their own advantage, thus revealing his intention that they should be fellow-helpers, even these dumb and soulless things. He scarcely lets any good end with the being that produced it, but carries it over into some wider usefulness. He pushes out the doings of each animal and person into results that help other animals and other persons. The silkworm, with no thought of a charity, spins for himself an elaborate and complicated coffin, to hold the chrysalis, till its resurrection with wings. But the strands of that delicate fabric, the ingenuity of man winds off into the material of his costliest and most durable vestures. Coral insects build their reefs with the slow toil of ages, not certainly as philanthropists, but simply by the instinct that bids living things provide a habitation. Yet they are all the time laying the foundations of islands that men will sometime inhabit, when overpopulated continents shall send out their swarming colonies, and thus God "layeth the beams of his chambers in the waters." The spider weaves a web, out in the air, for certain economical purposes of his own. But God bathes it overnight in drops of dew, and in the morning sun it hangs like a silver shield, with miniature rainbows for its quarterings, "a thing of beauty" at which children clap their hands with rapture, and which every beauty-loving passenger is the better for. The spider had no thought of being an artist; but the Creator made him one to shed delight unconsciously. Or else astronomy stretches one of those slender fibres across the glass in her telescope to mark the passage of a star, and the little insect

under a clover leaf gives a measuring line to science to tell the august motions of the constellations of the sky.

So in another and higher grade of creation.

When men forget to help each other, God overrules their plans, and makes them do it, to a certain extent, in despite of themselves. He circumvents the sharpest calculation, and outwits the shrewdest diplomacy. He is for ever defeating the plots of selfishness. He suffers no immunities to be strictly personal. It is the settled policy of Providence, so to speak, to break up monopolies. He regards always the good, not only of the greatest number, but of the whole. He allows no mortal to live for himself alone, however much disposed to. A capitalist, without the remotest intention of being a public benefactor perhaps, founds a factory, to enlarge his private fortune. But the enterprise calls into employment an army of labourers, and the wages forestall their starvation. A few men, in a corporation, as the case may be, build a railway, for the sake of the dividends ; but it becomes an immeasurable facility of travel and transportation, and while it enriches a few is a convenience to millions. An insurance office is established for the profit of the stockholders, or the salary of the officers, but it turns out to be a general help. Adventurers sail in search of foreign gold, and dig it out of the mud for their own aggrandizement. But nature, with no thought of that, uses these precious ores to ease the tightened money pressure, and help the finances of the whole trading world. A merchant may, if he will, hem round his wealth by every possible barrier, shut it up in investments, in banks, in loans at exorbitant interest ; let him hold it with never so desperate a grasp, some of it, less or more, will leak out and run over and get into circulation for the general good. He must have clerks to keep his growing accounts ; he must have draymen to handle his merchandise ; he must have factors and agents to manage his great machine, or else it will clog and break, and they must have their share. He would do it all and keep it all himself possibly, if he could, but Providence has limited his capacity, given him but one pair of hands, a fixed faculty of attention, and only twenty-four hours to a day. He must employ operatives ; he must help his fellows, though it be against his will. If he loves display and indulgence, then he must support upholsterers and the markets. No credit to him ; but it shows God's law.

F. T. HUNTINGTON, D.D.



Biblical Criticisms.

A Classification of the Gospel Miracles.

“Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν : εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε.”—John xiv. 11.

I HAVE examined elsewhere* the general relations of the Gospel-miracles as a Revelation—a whole in themselves of singular harmony and completeness : at present it will be sufficient to give an outline of the results obtained, by presenting a classification of the Miracles, which will exhibit their mutual connexions.†

I. MIRACLES ON NATURE. 1. Miracles of creative power. (α) *The Water made Wine* : John ii. 1—12. Character changed. Christ the Source of Joy. (β) *The bread multiplied*. (1) Matt. xiv. 15—21 ; Mark vi. 35—44 ; Luke ix. 12—17 ; John vi. 5—14. (2) Matt. xv. 32—39 ; Mark viii. 1—10. Substance increased. Christ the source of Subsistence. (γ) *The walking on the water* : Matt. xiv. 22—26 ; Mark vi. 48, 49 ; John vi. 16—21. Force controlled. Christ the Source of strength. 2. Miracles of Providence. (α) Miracles of Blessing. (1) *The first Miraculous Draught of Fishes* : Luke v. 1—11. The foundation of the outward Church. (2) *The Storm Stilled* : Matt. viii. 23—27 ; Mark iv. 35—41 ; Luke viii. 22—25. The defence of the Church without. (3) *The Stater in the Fish's Mouth* : Matt. xvii. 24—27. The support of the Church from within. (4) *The second Miraculous Draught of Fishes* : John xxi. 1—23. The Church of the future. (β) Miracle of Judgment. *The fig-tree cursed* : Matt. xxi. 19 ff. ; Mark xi. 20 ff.

II. MIRACLES ON MAN. (α) Miracles of Personal Faith. (1) Organic defects (the blind). (a) *Faith Specul.* The two blind men in the house : Matt. ix. 29—31. (b) *Faith absolute.* *Bartimeus restored* : Matt. xx. 29—34 ; Mark x. 46—52 ; Luke

* *Characteristics of the Gospel Miracles*, Cambr. 1859.

† The arrangement proposed is not offered as absolute or final. It offers, unless I am mistaken, *one* very natural and instructive view of relations which are many-sided ; and at least it is sufficient to show that *some* connexion exists. Deeper study may lay open more subtle and profound points of union between the different incidents.

xviii. 35—43. (2) Chronic impurity. (a) Open. Leprosy. *Faith Special. The one Leper*: Matt. viii. 1—4; Mark i. 40—45; Luke v. 12—16. *Faith special and absolute* contrasted. *The Ten Lepers*: Luke xvii. 11—19. (b) Secret. *The Woman with the Issue*: Matt. ix. 20—22; Mark v. 25—34; Luke viii. 43—48. (β) Miracles of Intercession. (1) Organic defects. (Simple Intercession.)—(a) *The blind*: Mark viii. 22—26. (b) *The deaf and dumb*: Mark vii. 31—37. (2) Mortal Sicknesses. (Intercession based on natural ties). (a) Fever. *The nobleman's son healed*: John iv. 46—54. (b) Paralysis. *The centurion's servant healed*: Matt. viii. 5—13; Luke vii. 1—10. *The man borne of four healed*: Matt. ix. 1—8; Mark ii. 1—12; Luke v. 17—26. (γ) Miracles of Love. (1) Organic defect. *The blind man healed*: John ix. (2) Disease. (a) *The fever healed*: Matt. viii. 14, 15; Mark i. 29—34; Luke iv. 38—41. (b) *The dropsy healed*: Luke xiv. 1—6. (c) *The withered hand restored*: Matt. xii. 9—13; Mark iii. 1—5; Luke vi. 6—11. (d) *The impotent man restored*: John v. 1—17. [(e) *The woman with a spirit of infirmity set free*: Luke xiii. 10—17]. (3) Death. (a) *The Death-chamber. A girl raised*: Matt ix. 18 ff.; Mark v. 22 ff.; Luke viii. 41 ff. (b) *The bier. A young man raised*: Luke vii. 11—18. (c) *The tomb. A tried friend raised*: John xi.*

III. MIRACLES ON THE SPIRIT WORD. (a) Miracles of intercession. (1) *Simple intercession. (a) A dumb man possessed by a devil*: Matt. ix. 32—34. (b) *A blind and a dumb man*: Matt. xii. 22 ff. Cf. Luke xi. 14 ff. (2) Intercession based on *natural ties. (a) The Syrophenician's daughter healed*: Matt. xv. 21—28; Mark vii. 24—30. (b) *The lunatic boy healed*: Matt. xvii. 14 ff; Mark ix. 14 ff.; Luke ix. 37 ff. (β) Miracles of Antagonism. (1) *In the Synagogue. The unclean spirit cast out*: Mar i. 21—28; Luke iv. 31—37. (2) *In the Tombs. The Legion cast out*: Matt. viii. 28—34; Mark v. 1—17; Luke viii. 26—37.

It will be seen that in the fundamental and crowning miracle of the Gospel—the Resurrection—all these forms of miraculous working are included. The course of nature was controlled, for there was a great earthquake; the laws of material existence were over-ruled, for when the doors were shut Jesus came into the midst of his disciples, and when their eyes were opened He

* The healing of Malchus (Luke xxii. 51) seems not to fall within the true cycle of the Gospel-miracles either in character or import. We may see in it how the Divine Power represses and remedies the evils caused by inconsiderate zeal.

vanished out of their sight. The reign of death was overthrown, for many of the saints came out of their graves and went into the Holy City. The powers of the Spiritual world were called forth, for angels watched at the Sepulchre and ministered to believers. Thus full and harmonious is the whole strain of Scripture : "*All things are double one against another, and God hath made nothing imperfect.*"

B. F. WESTCOTT, M.A.

The Preacher's Finger-Post.

PERSONAL CHRISTIANITY—AN INCARNATION.

"Christ in you, the hope of glory."—Coloss. i. 27.

THE margin reads the text, "Christ *among* you the hope of glory." This gives the idea that Christ in the world is the world's great hope. He is in truth the hope of humanity. Mankind in all ages and through all lands have tried whatever human thought could conceive, or human imagination could invent, to effect their moral restoration, but all have failed, signally failed. Christ is the *only* remaining hope. He is the hope of humanity. His appearance in the world, Paul tells us in the context, is the "revelation of the mystery which had been hid for ages." His advent, like the rising sun, broke the midnight of ignorance, and made clear objects of spiritual concern that had been shrouded in the sable robe of

mystery. We shall take the words as they stand in our version, and regard Christ not as being among men, but as being *in* men, for it is only as He comes *into* men, that He becomes the "hope of glory." Looking at the words thus, we make two remarks :—

I. THAT CHRIST IN MAN IS THE ESSENCE OF PERSONAL CHRISTIANITY. Christ was *amongst* the people of Judæa, but He was only *in* a few—his disciples. Christ, by his Gospel, is *amongst* the people of Christendom, but He is only *in* a few. When we speak of Christ being *in* man, we speak not of a fiction, not of a mystic dogma, but of a fact clear and intelligible. Man dwells *in* man ; this is not a poetic fiction, but a conscious every-day fact. The child dwells in the parent's heart—friend dwells in the soul of friend the world over. The heart makes a home for

all the objects of its love; the most loved has the largest apartment, and the most permanent residence. In this way Christ dwells in the heart of all his true disciples. First: He is *in* them as the *dominant object of affection*. They love Him more than all else. He is "the chief among ten thousand;" for Him they are prepared to suffer the loss of all things. He is the sun in their inner sky. He controls the motion, and tinges the forms of all in their mental horizon. Secondly: He is *in* them as the *dominant theme of thought*. Love rules the intellect; what the heart loves most, the intellect most ruminates. Thought, like a conveying angel, will bring the loved one to the soul's eye a thousand leagues away. To a true disciple Christ is the grand central theme of thought. Thirdly: He is *in* them as the *dominant motive of action*. The governing love, and the predominant thought, become, by the law of mind, the master impulse of the soul. Why does the loving father leave his fatherland, emigrate to distant shores, and toil for years in foreign climes? What is the motive? Love for the dear ones of his home.

Now this is personal Christianity, nothing else. Personal Christianity is not a creed, however orthodox; not a ritualism, however scriptural; not a profession, however outwardly

consistent; not a service, however seemingly useful, but is Christ *in* man. In him, as the dominant object of affection, theme of thought, and motive of action. "Christ liveth in me," says Paul. This was the spring and is the philosophy of his wonderful life.

II. Christ *in* man OPENS TO HIM A GLORIOUS FUTURE. The "hope of glory." Two thoughts may explain this expression. First: *Every human soul has a hope in it of a better moral state*. Few in the great world of sinners will be found who are satisfied with their moral condition, who do not feel at times a strong desire to be better men. An ideal of goodness shapes itself to the imaginations of all men, and deep in their moral nature is the desire to reach it. There is nothing *selfish* in this desire, for it points, not to happiness, but to goodness. Its cries are, "Who shall deliver me from this body of sin and death?" "Wherewithal shall I come before the Lord?" &c., &c. To these hopes in the soul, and not to selfish hopes, the Gospel appeals. Alas, that popular preachers have exhibited the Gospel to men rather as a means to happiness, than a means to goodness—as a means of saving them from misery, rather than from sin. Because of this selfishness reigns in all conventional churches.

Secondly: *Christ in the soul is the realization of this hope*.

Men get morally better as Christ dwells in them. His influence within them aids them to realize their moral ideal. What glory there is in the soul where Christ is! (1.) There is the glory of liberty. Where the Spirit of the Lord is, there is liberty. (2.) There is the glory of a good conscience—"a conscience void of offence towards God and man—a conscience like a bright mirror reflecting the smiling face of the Absolute. (3.) There is the glory of high fellowship. Fellowship with God, and with all true souls. (4.) The glory of universal inheritance. The soul in whom Christ is as the dominant object of affection, theme of thought, and motive of action, feels that it has a property in the universe, that all things are at its service.

Brothers, is this our Christianity?—that which we live and preach? All other sorts are spurious. Genuine Christianity is *an incarnation*; it is Christ coming into man, dwelling in his soul, and lighting up its chambers with the glory of His spirits and His thoughts.

PREACHING.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Coloss. i. 28.

I. THE GRAND SUBJECT OF PREACHING. "Whom?" That is Christ spoken of in the preceding verse as "the hope

of glory." Christ, not *self*. Some men preach *self*. Christ, not *philosophy*. Some men preach their own speculations. Christ, not the *Church*. Some men preach their own sect. Christ, not *creed*. Some men preach their own theological notions. Christ as the moral deliverer of the world, and therefore its *only* hope, is the burden of a genuine Gospel ministry.

II. THE TRUE METHOD OF PREACHING. First: *Admonishingly*. "Warning every man." It does not mean terrifying men by danger. There is too much of this. The Greek word here means, "to recall to memory"—to suggest. Secondly: *Instructively* "Teaching every man." Teaching implies (1.) Superior intelligence on the part of the preacher. (2.) Genuine study on the part of the hearer. Ministers cannot teach unless people will learn. Thirdly: *Universally*. "Every man." No respect of persons, all want the Gospel. Fourthly: *Philosophically*. "In all wisdom." The themes should be philosophically arranged, and the mind should be philosophically addressed. A due regard should be had to the laws by which men are interested, made to reflect, and to resolve.

III. THE GRAND END OF PREACHING. "That we may present every man perfect in Christ Jesus." First: *Moral perfection is the end*. Per-

fection in character. The end of preaching is to make men good, to "redeem them from all iniquity." Secondly: *Moral perfection is in Christ.* Christ is the revealer, the model, and the promoter of true moral perfection.

THE GREAT MEETING.

"Prepare to meet thy God."—Amos iv. 12.

BECAUSE of their incorrigible sins the Israelites are commanded to meet their God.

I. WE MUST ALL ONE DAY MEET OUR GOD IN JUDGMENT.

Firstly: *Scripture declares it.* "He hath appointed a day." (Acts xvii. 31.) "The day cometh that shall burn as an oven." (Mal. iv. 1. See also 2 Pet. 3, 7; Matt. 25, 32; Rom. ii. 5; Rev. vi. 17; Rev. xx. 12.) Secondly: *The punishment of vice and the reward of virtue demand it.* Consider the present, apparently chaotic state of the moral world, crimes now go unpunished. Thirdly: *The holy character of God demands it.* He will destroy sin from his universe. (Deut. xxv. 16; Prov. vi. 16—19; 1 Kings xiv. 22; 1 Kings xvi. 2.

Fourthly: *Our present state of probation anticipates it.*

II. A PREPARATION IS NECESSARY TO MEET OUR GOD WITH JOY. First: *Many of us are not in a fit state to meet Him,* because of sinful indulgence, living as though there were no

God to meet. Secondly: *Even those who profess to be the followers of Christ need to prepare.* Our lamps should be always burning. Thirdly: *We cannot tell how soon the meeting may take place.* Fourthly: *The consequences of being unprepared, when we meet our God, will be awful.* "Depart," &c.

III. THERE IS A WAY TO PREPARE FOR THAT GREAT MEETING. This is implied. "Believe on the Lord Jesus Christ," &c. First: *There must be repentance for sin.* (Job. xxxiii. 27; Prov. xxviii. 13; Psa. xxxviii. 18; Jer. iii. 21; Rom. xii. 9. Secondly: *There must be a forsaking of sin.* (Psa. xxxiv. 14; 2 Tim. ii. 19. Thirdly: *We must come unto God, sinful as we are, for forgiveness, depending entirely on the sacrifice of Christ.* "He died the just for the unjust," &c. (Eph. ii. 13—18; Heb. ix. 15, xii. 24.) Fourthly: *We must then walk in newness of life*—growing in sanctification. Remember we must meet God in judgment. We cannot tell how soon the meeting may take place. Therefore prepare.

T. D. J., M.A.

HUMAN LIFE IN THE LIGHT OF CHRIST'S APPEARING.

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke ii. 29, 30.

THE words of the venerable

Simeon when he saw the Christ. There are moments in life when, if we do not adopt his language, we feel as he felt. The question is, have we his aim and hope before us? Some avoid that question, and no wonder. The light, so beautiful and pleasant to the eye, is painful to the disordered brain. The evil doer shuns the light. The man who has no love to Christ shuns the thought of him.

Our subject is *human life in the light of Christ's appearing*; the light in which Simeon saw it. These words were uttered when Simeon saw the Christ: That sight only could satisfy him and give him rest. The parents were presenting the child. Simeon "a just and devout man, &c."—no matter, therefore, what else he was—greeted him. He comes before us here as a man who has *discovered the great problem of life, and has solved it: he offers devout praise* for the salvation he has found: he can now *depart in peace and joy*. There is in him, therefore, all that there needs be in us to make life bright and cheerful: its experiences plain, its close a peaceful departure.

I. WHAT THE GREAT PURPOSE OF LIFE. Simeon waited for the Saviour. His pious soul looked to him as to his highest good. Apart from him life was empty, purposeless and vain. The purpose of his being could be reached only by

knowing the Saviour. He waited for his appearing, therefore, with holy lingering, especially as it was revealed to him that he should see Christ before he died. One would not judge that this was the purpose of life to look at many about us, who think and act as the children of the moment, with no lofty well-defined object before them. This life the vestibule to the eternal life: we are here to secure that eternal life, though so many live for the perishing. This life not *in us*: sin has corrupted us: it is the gift of God. Christ the fountain of purity and health. To win Christ, therefore, the purpose of life. Our joy in time and eternity depends on our knowing Him and becoming like Him. Life has been wasted, and worse, if Christ is not ours.

II. The purpose of life being reached, THE EXPERIENCES OF LIFE AWAKEN GRATITUDE. Simeon's hope fulfilled. Our text; heartier words of praise then ever before escaped his lips. He held in his arms and pressed to his heart the Saviour. The mysteries of the past were rolled away. This the feeling of the new-born Christian in looking back on the past. The past dark to some; awakens doubt and rebellion in others; in the Christian heart it awakens gratitude. There is a point in ascending a mountain when

you see the skill of the engineer in the strangely constructed path. Simeon was at that point; a halo of light was about the past; what a flood of light the cross throws on life! Though Simeon's hopes and prayers were answered, yet the answer was very unlike what he expected. God's answer to our prayers are widely different from what we expect. A fresh tie yonder is often his call to heavenly-mindedness—disappointment, his call to us to trust in Him.

III. THE CLOSE OF SUCH A LIFE, A DEPARTURE. Simeon saw his hope in that child, and all the fetters that bound him to the earth were snapped. We have a clearer light than Simeon had. Death peaceful to many to whom it is not a departure. To the Christian it is a loosing the cable and gliding peacefully into the haven of rest—a going home.

R. V. PRICE, M.A., LL.B.

THE PROGRESSIVE MARCH OF DEATH'S CONQUEROR.

"He will swallow up death in victory."—Isa. xxv. 8.

In nature God is constantly "swallowing up death in victory." In spring He opens a million graves, and floods the world with life. Indeed everywhere He makes death the minister of life. Death generates, nurtures, and develops life. But the text points us to his *victory* over the mortality

of man, and let us trace the march of the triumphant conqueror in this direction.

I. WE SEE HIS FIRST CONQUEST IN THE RESURRECTION OF CHRIST. The strongest victim death ever had was Christ. In slaying Him, he slayed the world, he slayed humanity. The Jewish Sanhedrim co-operated with the Roman power and did all they could to keep his victim in the grave. But the Conqueror of death appeared, invaded the territory of mortality, broke open the prison doors, snapped the fetters, and led the prisoner out into a new and triumphant life.

II. WE SEE HIS NEXT CONQUEST IN DESTROYING IN HUMANITY THE FEAR OF DEATH. The essence, the sting, the venom, the power of death, are not in the mere article of dissolution of soul and body, but in the thoughts and feelings of men regarding the event. To overcome, therefore, in the human mind all terrible thoughts and apprehensive feelings concerning death, is the most effective way to triumph over it. This is to bruise the very head of the serpent. This the Great Conqueror has done in millions of instances, is doing now, and will do till the end of time. "Forasmuch then as children are partakers of flesh and blood, he also Himself likewise took part of the same, that through death he might destroy him that hath the power of death,

that is, the devil." Every true Christian shouts victory even in the very article of dissolution. "O death, where is thy sting?" "O grave, where is thy victory."

III. WE SEE HIS CROWNING CONQUEST IN THE GENERAL RESURRECTION. First: There is nothing incredible in the general resurrection of the dead. Secondly: There are circumstances that render the event exceedingly probable. Thirdly: The declarations of God render it absolutely certain. "Behold, I show thee a mystery; we shall not all sleep, we shall be changed," &c.

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THE PRODIGAL'S DETERMINATION.

"I will arise and go to my father."—Luke xv. 18.

FIRST: "I will arise and go to my Father," having been far from home. God is nearer to everything than to sin. The land of Sin is at an extreme distance from the Father's house. Second. "I will arise," &c., having been a long time from home. A day without God is long; because it is a day spent in pain—in soul hunger. What must be a life spent in the service of sin! Thirdly. "I will arise," &c., having endeavoured in vain to satisfy my wants in this country. Satan provides badly for his followers: and when in trouble he cannot assist them. Evil doers cannot expect sympathy and support, neither from their

master nor companions. Fourthly. "I will arise," &c., just as I am. God clothes only the naked, and feeds only the hungry. Self-righteousness will avail men nothing before God's throne. Fifthly. "I will arise," &c., because He will be glad to see me. God will never disown returning, and repenting prodigals: though clothed in rags, and the face altered, the family likeness still remains, and the Father is ready to embrace him, and to rejoice at his return.

CYMRÖ.

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MORAL INVASIONS.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isa. lix. 19.

THOUGH it seems very probable, these words are not the best rendering of the original and may convey an idea not agreeable to the primary text. Still, they do, as they stand detached from their context and their original, suggest truths for universal application. They suggest—

I. THE MORAL INVASION OF HUMAN SOULS. First: *The soul has an arch "enemy."* This enemy is called by different names. The old serpent, the devil, Satan, roaring lion, &c. He is characterised by great power, malignity, craft. He has mighty armies under his power. Principality and powers, &c. Secondly:

This arch "enemy" sometimes makes a tremendous onslaught. "Cometh in like a flood." There are times in the human soul when evil seems to rush on it as an overwhelming torrent. Who is not conscious of such seasons? Seasons when every avenue of the soul seems assailed, and evil thoughts and suggestions seem rushing in. Of all invasions in history this moral invasion, this invasion of souls, is the most terrible. The invading host surrounds us as an atmosphere. Though unseen, real, close, and active.

II. THE ALL-SUFFICIENT GUARDIAN OF HUMAN SOULS. "The Spirit of the Lord shall lift up a standard against him." The soul that gives itself up to divine guardianship has an impregnable fortress. First: *The Spirit of the Lord is stronger than the enemy.* In truth the strength

of the enemy is from Him, and he can move without his permission and support. Secondly: *The Spirit of the Lord is wiser than the "enemy."* The spirit of the Lord has an intellect, that overrules, battles, subordinates all the workings of the foe. He makes his hellish discord swell the harmonies of the universe. Thirdly: *The Spirit of the Lord is nearer to the soul than the enemy.* The soul does not live in the devil, but the soul lives in the Spirit, the soul can live without the devil, the soul cannot live without the Spirit. (1.) How great is man! The objects both of hellish and of heavenly interests and efforts. (2.) How critical is destiny! We are in an enemy's territory. The tide of invasion rolls around us and its billows dash evermore against the gates of the soul, &c.

Seeds of Sermons on the Book of Proverbs.

(No. CLIII.)

THE ESTABLISHMENT OF THOUGHTS.

"Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. xvi. 3.

WHAT are the "*thoughts*" referred to in the text? The thoughts of the soul are a large generation made up of various families. Some are

worthless and some are valuable. Some cannot be "*established*," they are airy speculations, day dreams, they are phantasmagoria passing before us, yielding us amusement for the minute. There are thoughts which *ought* not to be "*established*." Such are selfish, malicious, impious thoughts. The permanent estab-

lishment of such thoughts would ruin the universe. There are thoughts that *should be* "established." Those are the grand purposes of life:—those thoughts into which we throw our hearts and which govern our activities. The text implies two things concerning such thoughts.

I. THAT THEIR ESTABLISHMENT IS A MATTER OF VITAL MOMENT TO MAN. This is implied; it is the grand motive held forth to induce us to commit our "works unto the Lord." The non-establishment of a man's practical thoughts or purposes involves at least two great evils. First: *Disappointment*. What a man purposes, he desires, he struggles after, it is the hope of his soul. The failure of his purpose is always felt to be one of the sorest of his calamities. The disappointment in some cases breaks the heart. The man who has all the purposes of his life broken is of all men most miserable. It involves, Secondly: *Loss*. A man's purposes occupy his attention, his sympathies, his activities, his time, and when they are frustrated, all these are lost, and they are the most precious things. It may be said of all ungodly men when they die in that "very day all their thoughts perish." It is therefore of vast importance to man to have his thoughts *established*. To have his thoughts established is to have his desires gratified, his hopes realized, his activities rewarded.

II. THAT GODLY WORKS ARE ESSENTIAL TO THEIR ESTABLISHMENT. "Commit thy works unto the Lord." Men always work to carry out their purposes, but none of their works can truly succeed that are not of a godly sort. "What is meant by committing thy works unto the Lord?" It may include two things. First: *Submit them to his approval when they are in embryo*. A thought is work in embryo. We should lay our works before the Lord when they exist in this thought-state. Invoke Him if

they are wrong to destroy them in their germ; if they are right, to develop them to perfection. Seek his counsel before the first step is taken. Secondly: *Seek his blessing on them when they are done*. "Commit thy work," &c. "The Hebrew idiom gives peculiar emphasis to the precept—roll it over on Jehovah." It is only as we attend to the precept, "Whatever we do in word or deed, do all to the glory of God," that we can get our thoughts established, and thus make real those purposes and aspirations of the soul, in which we really live. Truly all is vain in human labour unless God is in it. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh *but* in vain." (Ps. cxxvii. 1.)

(No. CLIV.)

UNIVERSAL EXISTENCE.

"The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4.

The verse teaches two things.

I. That all existence has ONE AUTHOR. "The Lord hath made all things for himself." This statement stands opposed (1.) To the eternity of the universe. That the universe had a beginning is clear from the fact that it is *dependent*, contingency is its essential law. (2.) To the chance production of nature. That the universe rose from a fortuitous concourse of atoms is an absurdity. (3.) To the plurality of creators. There is one Being who has made all. "The Lord." That all existence has one author is a fact. First: *That agrees with all sound philosophy*. Secondly: *Is inculcated in Holy Scripture*. The Bible is full of it. "In the beginning the Lord created the heavens and the earth," &c. "Of him, and through him, and to him are all things," &c., &c. "The footprint," says Hugh Miller, "of the savage traced in the sand is

sufficient to attest the presence of man to the atheist who will not recognise God, whose hand is impressed upon the entire universe."

II. That all existence has ONE MASTER. "The Lord hath made all things *for himself*." He is not only the author, but the end of the universe. All stream from Him, and run to Him. This is *right*, for there is no higher end; this is *joyous*, for He is *love*. He made the universe to gratify his benevolence, his desire to impart his blessedness to others. But the text says that "even the wicked for the day of evil," He has made for Himself. What does this mean? It does not mean—First: *That God ever made a wicked creature*. Nor, Secondly: *That He ever made a holy creature wicked*. Nor, Thirdly: *That He ever made a creature to be miserable*. All these thoughts are repugnant to the teachings of the universe, the doctrines of inspiration, and the intuitions of the human soul. All it means is that He makes the wicked subserve his own glory. Were there no wickedness in the world there are certain attributes of God which would never have come out to view, such as patience, compassion, forgiving love. "I will get me honour upon Pharaoh," said He of old. And as He might say of every wicked spirit, "He maketh the wrath of man to praise him, and restraineth the remainder of wrath." How great is God! He is the cause, the means, and the end of all things in the universe but sin, and even sin He subordinates to his own high ends. Let us endeavour to reach after worthy ideas of God. "It were better," says Lord Bacon, "to have no opinion of God at all, than such an opinion as is unworthy of Him, for the one is unbelief, and the other is contumely and certainly superstition is the reproach of the Deity."

(No. CLV.)

EVIL.

"Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil."—Prov. xvi. 5, 6.

"PRIDE," says an old writer, "had her beginning among the angels that fell, her continuance on earth, her end in hell."

The Bible says much against pride, and authors have dealt largely with the hideous theme. It not unfrequently stands in the Bible to represent sin in general, and in some of its forms it is in truth the quintessence of evil. Notice two things concerning evil which are contained in the text.

I. ITS ESSENTIAL ODISIOUSNESS, AND NECESSARY PUNISHABILITY.

First: *Its essential odiousness*.

"Every one that is proud in heart is an abomination unto the Lord. "God resisteth the proud." "Pride in all its forms—pride of self-righteousness—pride of wisdom, station, as well as the pride of rebellion, is abhorrent to Him. "God," says old Henry Smith, "was wroth with the angels, and drove them out of heaven. God was wroth with Adam, and thrust him out of Paradise. God was wroth with Nebuchadnezzar, and turned him out of his palace. God was wroth with Cain, and though he were the first man born of a woman, yet God made him a vagabond upon his own land. God was wroth with Saul, and though he was the first king that ever was anointed, yet God made his own hand his executioner." Secondly: *Its necessary punishability*. "Though hand join in hand, he shall not be unpunished. Evil must be punished; the moral constitution of the soul, the justice of the universe, the Almightiness of God, render all human efforts to avoid it futile. "Woe unto him that striveth with his Maker; let the potsherd strive with the potsherd of the earth." (Isa. xlv. 9.) Though the

heathen rage, he that sitteth in the heavens shall laugh."

II. ITS DIVINE CORRECTIVES, AND THEIR MORAL OPERATION. First: *Its divine correctives.* What are they? "Mercy and truth." By them iniquity is purged. These are the two great divine elements to destroy sin. They came into the world in their perfect form by Christ. Grace and truth came into the world by Jesus Christ. They constitute the Gospel, which is the fountain to wash away sin, the fire to burn up its corruptions. Secondly: *Its moral operation.* How do they operate in the soul so as to remove sin. "By the fear of the Lord men depart from evil." These two elements, mercy and truth, generate in the soul that supreme, loving reverence for God which leads men to depart from evil.

Wherever there is a true godly love in the soul, there is a departure from evil. Step by step man walks out of it, until at length he leaves it entirely behind. A man is not safe until he gets rid of sin. One sin is the "dead fly in the ointment," the one leak that sinks the ship.

(No. CLVI.)

PLEASING GOD.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. xvi. 7.

THE text directs us to the greatest of all subjects, the subject of pleasing Him who is the Author of the universe, and whose will decides the destiny of all. This subject is here presented in two aspects.

I. AS A GLORIOUS POSSIBILITY OF BEING. "When a man's ways please the Lord," then there are ways in which a man can please the Lord. What are those ways? Not by any merely *external* service. Some people imagine that they can please God by good psalmody, by fine prayers, by flattering addresses, by monetary contributions, by gorgeous ritualism, but all this is an

abomination to Him, if the heart is not in love with his character, and in sympathy with his will. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons, and Sabbaths, and calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts, my soul hateth; they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." The way to please Him is by a *loving obedience to his will*. The outward service to please Him must be the effect and expression of supreme love. Man can possess this love, and thus he can please his Maker as a child may please a man who is the master of empires—humble man may please the Infinite. To please Him is the *summum bonum* of existence, by so doing we alone can,

First: *Please ourselves.* Man will never be pleased with himself till he feels that he has pleased his Maker. We alone can, Secondly: *Please the spiritual universe.* No spirit in the universe can be pleased with us if our conduct pleaseth not the Eternal Father. Paul felt this to be the grand end of his existence. "Wherefore we labour, that whether present or absent, we may be accepted of Him." (2 Cor. iv. 9.) This subject is here presented—

II. AS WINNING THE GOODWILL OF ENEMIES. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." First: *A good man has enemies.* "The world hateth me, said

Christ, before it hated you." Secondly: *The overcoming of their enmity is a desirable thing.* It is not well to have enmity in any heart towards us. Thirdly: *Pleasing the Lord is the surest way to overcome it.* Our reconciliation to God is the best way to get our enemies reconciled to us. If we please Him, our enemies will not be allowed to harm us, our enemies will respect us with their consciences, our enemies may be transformed by our spirit and example. Brothers, let our grand object be to please God. "As we are allowed of God to be put in trust with the Gospel, even so we speak: not as pleasing men, but God which trieth our hearts." (1 Thess. ii. 4.)

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(No. CLVII.)

THE GOOD MAN AND HIS WORLDLY CIRCUMSTANCES.

"Better is a little with righteousness, than great revenues without right."—Prov. xvi. 8.

The text suggests two facts.

I. GOOD MEN MAY HAVE BUT LITTLE OF THE WORLD. "Better is a little," &c. The great bulk of good men in all ages have been poor. This fact which has been, through all time, a perplexity to all saints, can be accounted for in various ways. First: *The acquisition of wealth is not the grand purpose of a godly man's life.* The men who give their energies, their very being to the accumulation of property, are those who of course become the largest inheritors of earthly good. The godly man does not go in for this, he has other and far higher aims, the culture of his soul, the extension of truth, the raising of humanity. Secondly: *The principles of a godly man's life preclude him from obeying the conditions by which wealth is generally obtained.* Reckless speculation, dishonourable tricks, avaricious over-reachings, greed rioting over conscience, are often the most successful means of gaining large possessions.

II. BAD MEN MAY HAVE MUCH OF THE WORLD. "Great revenues." "Their eyes stand out with fatness, they have more than heart could wish." (Psa. lxxiii. 7.) The ground of the rich brought forth plentifully. Who are your millionaires? What is the character of the men who hold the great prizes of the world in their grasp? Not such as a rule, I trow, that will bear the test of God's holy law. They are not men, who do justice, love mercy, and walk humbly with their God.

III. GOOD MEN WITH THEIR LITTLE ARE BETTER OFF THAN BAD MEN WITH THEIR MUCH. "Better is a little with righteousness, than great revenues without right." First: *His condition is a more enjoyable one.* His happiness is spiritual, the happiness of the other is sensational, his happiness is generous, the happiness of the other is selfish. Secondly: *His condition is a more honourable one.* He is honoured for what he is, the other for what he has. He is honoured in proportion to people's intelligence, the other is honoured in proportion to people's ignorance. He is honoured yonder by angels and by God, thy the other is honoured only here by the depraved.* The good man then may well be contented with his lot. "The nature of true content, says an old writer, is to fill all the chinks of our desires, as the wax does the seal. Content is the poor man's riches, and desire is the rich man's poverty. Riches and poverty are more in the heart than in the hand, he is wealthy that is contented, he is poor that wants it. O poor Ahab, that carest not for thine own large possessions, because thou mayest not have another's. O rich Naboth, that carest not for all the dominions of Ahab, so thou mayest enjoy thine own."

* See HOMILIST, third series, vol. x., p. 350.

(No. CLVIII.)

THE PLAN OF MAN, AND THE PLAN OF
GOD IN HUMAN LIFE.

"A man's heart deviseth his way; but the Lord directeth his steps."—Prov. xvi. 9.

THERE are many passages parallel in meaning with this, such as, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. x. 23.) "The steps of a good man are ordered by the Lord: and he delighteth in his way." (Psa. xxxvii. 23.) Man's goings are of the Lord: how can a man then understand his own way?" (Prov. xx. 24.)

Every man's life is ruled by two plans, the one formulated by his own mind, the other by the mind of God. These two plans are referred to in the text.

I. MAN'S OWN PLAN. "A man's heart deviseth his way." Every man forms a programme of his daily life. He "deviseth his way." He sets before him an object, he adapts the means, and he arranges the time and effort for attaining his purpose. When he moves rationally, he does not move by blind impulse, nor does he even feel himself the creature of grim fate. That man's history is self-originated and self-arranged is manifested from three things. First: *Society holds every man responsible for his actions.* All the laws of society recognise man's freedom of action recognise the fact that he is the sole author of his conduct. Society does not treat him either as a brute or as a machine, but as a free agent, as one "whose heart deviseth his way." Secondly: *The Bible appeals to every man as having a personal sovereignty.* The Holy Word everywhere recognises man as having a power to abandon or modify his old course of conduct and adopt another. It appeals to his will. Thirdly: *Every man's conscience attests his freedom of action.* If the sinner felt himself the mere creature of forces

he could not control, he could experience no remorse. If the saint felt that the good deed he wrought was forced from him, he could enjoy no self-commendation. Man *feels* that his life is fashioned by his own plan, that he is the undisputed monarch of his own inner world.

II. GOD'S OWN PLAN. "The Lord directeth his steps." God has a plan concerning every man's life. A plan which, though it compasses and controls every activity, leaves the man in undisturbed freedom. This is the great problem of the world's history, man's freedom, and God's control. "Experience," says Mr. Bridges, "gives a demonstrable stamp of evidence even in all the minutiae of circumstances which form the parts and pieces of the Divine plan. A matter of common business, the indulgence of curiosity, the supply of necessary want, a journey from home, all are connected with infinitely important results. And often when our purpose seemed as clearly fixed, and as sure of accomplishment as a journey to London, this way of *our own devising* has been blocked up by unexpected difficulties, and unexpected facilities have opened an opposite way, with the ultimate acknowledgment, "He led me forth in the right way." (Psa. cxii. 7; Isa. xlii. 16.) The Divine control of the apostles' movements, apparently thwarting their present usefulness, turned out rather to the furtherance of the Gospel. Philip was transferred from an important sphere in Samaria, from preaching to thousands, into a desert. But the Ethiopian eunuch was his noble convert, and through him the Gospel was doubtless widely circulated. (Acts viii. 37—39.) Paul was turned aside from a wide field of labour to a more contracted ministry. A few women and a family were his only church. Yet how did these small beginnings issue in the planting of flourishing churches? After all, however, we

need much discipline to wean us from our own devices, that we may seek the Lord's direction *in the first place*. The fruit of this discipline will be a dread of being left to our own devices, as before we were eager to follow them. (Psa. cxliii. 10.) So truly do we find our happiness and security in

yielding up our will to our Heavenly Guide! He knows the whole way, every step of the way: "The end from the beginning." And never shall we miss either the way or the end, if only we resign ourselves with unreserved confidence to his keeping and *direction of our steps*."

The Pulpit and its Handmaids.

MATERIALS FOR A SCIENCE OF RELIGION.

DURING the last fifty years the accumulation of new and authentic materials for the study of the religions of the world has been most extraordinary; but such are the difficulties in mastering these materials that I doubt whether the time has yet come for attempting to trace, after the model of the Science of Language, the definite outlines of the Science of Religion. By a succession of the most fortunate circumstances, the canonical books of three of the principal religions of the ancient world have lately been recovered, the Veda, the Zend-Avesta, and the Tripitaka. But not only have we thus gained access to the most authentic documents from which to study the ancient religion of the Brahmans, the Zoroastrians, and the Buddhists, but by discovering the real origin of Greek, Roman, and likewise of Teutonic, Slavonic, and Celtic mythology, it has become possible to separate the truly religious elements in the sacred traditions of these nations from the mythological crust by which they are surrounded, and thus to gain a clearer insight into the real faith of the ancient Aryan world.

If we turn to the Semitic world, we find that although no new materials have been discovered from which to study the ancient religion of the Jews, yet a new spirit of inquiry has brought new life into the study of the sacred records of Abraham, Moses, and the prophets; and the recent researches of Biblical scholars, though starting from the most opposite points, have all helped to bring out the historical interest of the Old Testament, in a manner not dreamt of by former theologians. The same may be said of another Semitic religion, the religion of Mohammed, since the Koran and the literature connected with it were submitted to the searching criticism of real scholars and historians. Some new materials for the study of the Semitic religions have come from the monuments of Babylon and Nineveh. The very images of Bel and Nisroch now stand before our eyes, and the inscriptions on the tablets may hereafter tell us even more of the thoughts of those who bowed their knees before them. The religious worship of the Phenicians and Carthaginians has been illustrated by Movers from the ruins of their ancient temples, and from scattered

notices in classical writers; nay, even the religious ideas of the Nomads of the Arabian peninsula, previous to the rise of Mohammedanism, have been brought to light by the patient researches of Oriental scholars.

MAX. MULLER, M.A.

A HINT TO MISSIONARIES.

IF missionaries could show to the Brahmans, the Buddhists, the Zoroastrians, nay, even to the Mohammedans, how much their present faith differs from the faith of their forefathers and founders; if they could place into their hands, and read with them in a kindly spirit the original documents on which these various religions profess to be founded, and enable them to distinguish between the doctrines of their own sacred books and the additions of later ages, an important advantage would be gained, and the choice between Christ and other masters would be rendered far more easy to many a truth-seeking soul. But for that purpose it is necessary that we too should see the beam in our own eyes, and learn to distinguish between the Christianity of the nineteenth century and the religion of Christ. If we find that the Christianity of the nineteenth century does not win as many hearts in India and China as it ought, let us remember that it was the Christianity of the first century in all its dogmatic simplicity, but with its overpowering love of God and man, that conquered the world and superseded religions and philosophies, more difficult to conquer than the religious and philosophical systems of Hindus and Buddhists. If we can teach something to the Brahmans in reading with them their sacred hymns, they too can teach us something when reading with us the Gospel of Christ. Never shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of the New

Testament what a Christian country must be, and who when he came to Europe found everything so different from what he had imagined in his lonely meditations at Benares! It was the Bible only that saved him from returning to his old religion, and helped him to discern beneath theological utilities, accumulated during nearly two thousand years, beneath pharisaical hypocrisy, infidelity and want of charity, the buried, but still living seed, committed to the earth by Christ and his apostles. How can a missionary in such circumstances meet the surprise and questions of his pupils, unless he may point to that seed, and tell them what Christianity was meant to be; unless he may show that like all other religions, Christianity, too, has had its history; that the Christianity of the nineteenth century is not the Christianity of the Middle Ages, that the Christianity of the Middle Ages was not that of the early Councils, that the Christianity of the early Councils was not that of the apostles, and "that what has been said by Christ that alone was well said?"

IBID.

NATURAL AND REVEALED RELIGION.

THERE are other philosophers again who would fain narrow the limits of the Divine government of the world to the history of the Jewish and of the Christian nations, who would grudge the very name of religion to the ancient creeds of the world, and to whom the name of natural religion has almost become a term of reproach. To them, too, I should like to say that if they would but study positive facts, if they would but read their own Bible, they would find that the greatness of Divine Love cannot be measured by human standards, and that God has never forsaken a single human soul that has not forsaken Him. "He hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath

determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." If they would but dig deep enough, they too would find that what they contemptuously call natural religion, is in reality the greatest gift that God has bestowed on the children of man, and that without it, revealed religion itself would have no firm foundation, no living roots in the heart of man.

IBID.

BOOK-REVELATION.

THE idea of revelation, and I mean more particularly book-revelation, is not a modern idea, nor is it an idea peculiar to Christianity. Though we look for it in vain in the literature of Greece and Rome, we find the literature of India saturated with this idea from beginning to end. In no country, I believe, has the theory of revelation been so minutely elaborated as in India. The name for revelation in Sanskrit is *Sruti*, which means hearing; and this title distinguishes the Vedic hymns, and, at a later time, the Brahmanas also, from all other works, which, however sacred and authoritative to the Hindu mind, are admitted to have been composed by human authors. The Laws of Manu, for instance, according to the Brahmanic theology, are not revelation; they are not *Sruti*, but only *Smriti*, which means recollection or tradition. If these laws or any other work of authority can be proved on any point to be at variance with a single passage of the Veda, their authority is at once overruled. According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is in some way or other the work of the Deity; and even those who received the revelation, or, as they express it, those who saw it, were not supposed

to be ordinary mortals, but beings raised above the level of common humanity, and less liable therefore to error in the reception of revealed truth. The views entertained of revelation by the orthodox theologians of India are far more minute and elaborate than those of the most extreme advocates of verbal inspiration in Europe. The human element, called *paurusheyatva* in Sanskrit, is driven out of every corner or hiding-place, and as the Veda is held to have existed in the mind of the Deity before the beginning of time, every allusion to historical events, of which there are not a few, is explained away with a zeal and ingenuity worthy of a better cause.

IBID.

HYMN FROM THE VEDA.

1. In the beginning there arose that golden Child—He was the one born lord of all that is. He established the earth, and this sky;—Who is the God to whom we shall offer our sacrifice?

2. He who gives life, He who gives strength; whose command all the bright gods revere; whose shadow is immortality, whose shadow is death;—Who is the God to whom we shall offer our sacrifice?

3. He who through his power is the one king of the breathing and awakening world;—He who governs all, man and beast:—Who is the God to whom we shall offer our sacrifice?

4. He whose greatness these snowy mountains, whose greatness the sea proclaims, with the distant river—He whose these regions are, as it were his two arms;—Who is the God to whom we shall offer our sacrifice?

5. He through whom the sky is bright and the earth firm—He through whom the heaven was established,—nay, the highest heaven, He who measured out the light in the air;—Who is the God to whom we shall offer our sacrifice?

6. He to whom heaven and earth, standing firm by his will, look up, trembling inwardly,—He over whom the rising sun shines forth;—Who is the God to whom we shall offer our sacrifice?

7. Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the sole life of the bright gods:—Who is the God to whom we shall offer our sacrifice?

8. He who by his might looked

even over the water-clouds, the clouds which gave strength and lit the sacrifice; He who is alone God above all gods;—Who is the God to whom we shall offer our sacrifice?

9. May He not destroy us—He the Creator of the earth; or He, the righteous, who created the heaven;—He also created the bright and mighty waters; Who is the God to whom we shall offer our sacrifice?

IBID.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 117, Vol. XXI.

The Blood of Christ.

"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

"The blood of sprinkling."—Hebrews xii. 24.

In carefully reading the New Testament, we find as one of its most striking peculiarities, that it gives wonderful prominence to "the blood of Christ." Whatever that is, which is ever represented under this name, it must be the most important thing spoken of in the Holy Book. It is said, that "we are redeemed by it," "have been purchased by it," are "justified by it," "cleansed and purged by it," and "washed in it."

It is evident, probably, to the most superficial reader of the Bible, that the reference is not to the physical blood of Jesus. If his body

was a human body, then his blood was human blood, and as such never could, in itself, have had any peculiar value or power. The apostles, moreover speak of the blood of Christ long after his ascension into heaven; long after his blood had been shed upon the cross; when no such blood could really exist physically as blood. The phrase "blood of Christ," must therefore have a figurative meaning; and it is a matter of great importance that we should know that meaning, and the way in which such meaning was attached to the phrase. It is to be feared that many persons may be so ignorant as to understand the physical blood of Jesus by the expression "blood of Christ," and so unaccustomed to think as never to have seen the absurdity of such a notion. Others, and probably the majority of Christian people use the words without attaching to them any definite meaning. Their notions are

purely negative. The words do not refer to the literal blood of Christ, they think, but what they do refer to they neither know nor care.

The greatest religious curse of our country, and our age is, indifference as it regards Christian knowledge, and the want of definite notions. This is the reason why almost any religious sect can gain disciples in England, as the majority care nothing about the truth, if they can get what they call "good" at a place of worship, and this good, too often amounts to mere excitement. This is the reason why there is so little religious stability among us, why we are frightened by the publication of a clever book whose object seems to be to bring the Bible to disrepute.

If our young people were taught to think, and by thinking to find a definite meaning to every Scriptural doctrine, we should have no need to fear. A man who understands exactly the construction and uses of fire-arms may use them, and do no harm, while in the hand of all ignorant persons they may become dangerous.

Let us endeavour to understand the figure of Holy Writ mentioned in the text. "The blood of Jesus Christ his son—the blood of sprinkling—cleanses us from all sin."

The phrase "the blood . . . cleanses" arose from Jewish ritualism, and here we must go for an explanation, and here is the difficulty. We go to the scenes described in Scripture with our knowledge and fancy, that those ancient Jews who were groping in the dark for truth, knew as much as we do. Had they been as capable of spiritual comprehension as we are, the Divine Being would never have legislated for them about the colours of curtains, the dimensions of robes, and the way of washing. The whole Mosaic ritual was simply an accommodation to an age of ignorance and materialism.

It has been customary from time

immemorial in the East, as it is now, for a person who pays a visit to a friend or stranger to introduce himself by offering a present, and the present varies in value according to the station and circumstances of the person who makes it. The affection of the offerer was often measured by the value of his gift.

It is not difficult to explain the origin of this custom. At one period, all the population of a district belonged to one family; and what could be more natural than that the children in visiting their parents, should take with them something to show their affection and their filial feelings? The parents also, who knew the peculiar tastes of their children, would naturally take with them such things as would gratify those tastes. In process of time the family would become a clan, and the head of the clan would be regarded as a father. Hence arose the paternal notion of Government—which regards the ruling monarch as the father of his subjects. This was the most ancient form of Government, and is still the most general in the East. Every subject, then, whether prince or peasant took with him a present to give, whenever he visited the king. The present soon became a token of friendship and is still regarded as such in the East. When Jacob went to meet Esau, he sent presents before him, as a pledge of his friendship, and the reception of these on the part of Esau was regarded as proving his kindly intentions. Jacob, later on, sent to the governor of Egypt a present, for he said to his sons, "Carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. xliii. 2.

When the present was given, friendship was established, because affection or good feeling had been shown.

Man has always felt his need of a friend besides his fellow man. He has ever felt that none but God could satisfy the cravings of his

nature, and from the beginning of Jewish ritualism that God dwelt in a visible form—in a glare of light—and shone between the cherubim upon the lid of the box which contained the tables of the law. The Jew felt as others did in countries round about him, that he must approach God as he would his king, with a present. Sometimes the whole of an animal was placed upon the altar and then taken away and eaten. Men's hearts could not long be satisfied with this kind of present; but they had observed the blood. The animal died when the blood was shed. Life departed with the blood, and they, in their ignorance, at once came to the conclusion that the blood was the life.

But, what could be more precious than life? Nothing. Life was everything; and the loss of life was the loss of all. The blood was the life, and therefore the blood was everything. Nothing could be of equal value; therefore, if the blood could be given as a present to God, the offerer would thereby give God the most valuable gift in his possession. As he approached his father, or his king, or friend, with a valuable gift, so he approached God with the gift of blood—of life. The ancient Jew did not regard this blood as a sign or symbol as we speak of it. He looked upon it as the veritable means of introducing himself to God's friendship, or a proof of the existence of that friendship, as he looked upon a present sent to a king, or father, or brother, according to the custom then, and still observed in Eastern countries.

By offering the blood—the life—of a choice animal to God, the Jewish worshipper meant much more than his act, in itself, denoted: he meant to offer the whole animal: and the offering of the blood—a few drops of blood, was regarded as the offering of the whole animal. After the ceremony of offering a few drops of blood to God, the whole animal was regarded as God's property, and being God's property, it was

regarded as peculiarly sacred and holy. This notion was not confined to Jewish worshippers; it existed everywhere where sacrifices were offered, though they were offered unto idols. Hence, Paul speaks of those who ate meat, portions of which had been offered to idols, as feasting at the idol's table, because the whole animal was supposed to belong to the idol, though only a part of it—it may be only the blood of it had been so offered.

Another idea, or fact came now into operation. If a man touched with his hand any filthy object, he became himself filthy; and hence, in process of time, the pollution of a part was regarded as a defilement of the whole. Great prominence is given to this in the Mosaic Law, according to which a man became unclean by touching a dead body, or a diseased person, or a creeping thing.

From this, men reasoned thus:—If a man becomes unclean by touching an unclean object; then will a man become clean by contact with the pure. This idea was embodied in the Mosaic ritual, for an unclean house was purified by the sprinkling upon it a few drops of the purifying element.

They reasoned further:—The most holy thing has the greatest cleansing power, as the most filthy object has the greatest power of pollution. The most holy thing is that which belongs to the most holy Being—to God. The blood of the sacrifice in itself precious because it is life, is peculiarly holy because a part of it has been offered to God, by which process it has become his property altogether. The mere touch of this holy thing will impart holiness to the polluted, and hence were objects, under the law, ceremonially purified by the sprinkling upon them of the sacred element—the blood of the sacrifice. Paul says in Hebrews ix. 19—22, that Moses sprinkled the book of the law, the people, the tabernacle, and all the vessels of the sanctuary

with blood. He says, that this sprinkling with blood was intended to cleanse or purify, "for almost all things are by the law purged" or cleansed "with blood, and without shedding of blood there is no remission;" *i.e.*, according to the Mosaic ritual, nothing was regarded as clean, unless blood had been sprinkled upon it.

The statement, that all things were cleansed by blood, or that without blood there was no ceremonial cleansing, is not to be taken absolutely in its most unlimited sense, but as referring to a general custom, for the apostle qualifies the first expression by the word "almost"—almost all things are by the law purged with blood," and the same word is no doubt intended to qualify the second clause, and without shedding of blood, there is no remission"—no removal of pollution no ceremonial cleansing." Besides, we find in the law, that a great variety of objects were purified ceremonially, by the sprinkling of water. The purifying power of a few drops of water arose from the same belief, that as mere contact of one part of the body with an unclean object rendered the whole body unclean, so the contact of one part of the body with pure water, because it was pure, rendered the whole body clean. The purifying efficacy of water was, however, supposed to be increased by a special act of consecration, or by mixing with it that which belonged to God, because it had been presented to Him, and thus made peculiarly holy. Very interesting information is given on this point in Numb. xix. A red heifer, without blemish, and therefore of great value, is offered to God, by the presentation of some of its blood before the tabernacle in which God was supposed to dwell, and the burning of the remainder. The ashes were carefully collected as God's property, and therefore holy, and mingled with water, and the sprinkling of this water was supposed to remove almost all kinds

of pollutions. A very small quantity of blood, or water, or water containing consecrated ashes was used. To have used a large quantity would have been to cast reflection on its efficacy. The more efficacious the purifying element, the less of it was supposed to suffice, hence the custom of sprinkling. Thus we discover that the word blood referred to a cleansing element or power, and sprinkling to the mode of its application, because of its efficacy.

There can be no doubt but that the Jews did regard, in all ages, these ceremonials as the veritable means of purification. They did believe that there was real virtue in the water, the ashes, and the blood. The Bible never says that the most intelligent of them regarded such things as typical. We who have enjoyed the teaching of the Gospel, may find in them types, shadows, and illustrations, but the great difficulty of the Jews in the time of our Lord was to regard them merely as symbols. As many conscientious Churchmen believe that there is saving efficacy inseparably connected with the consecrated water of baptism; and as many a Roman Catholic believes that in eating the consecrated wafer he is really appropriating that which contains food for his soul, so the Jews believed in the cleansing power of the blood of the sacrifices. Their belief that there was virtue in the blood did not impart virtue to it. They could not conceive of spiritual influence apart from some material element, and the whole Mosaic ritual was simply an accommodation to the ignorance and materialism of the Jews—of the human race in a state of infancy: and the evil of modern ritualism lies in its tendency to bring men back to an age of barbarism and imbecility; in its going down to the lowest types of mind and remaining there; in its treating men under the Gospel, as if they were but children under the law, and in ele-

vating modern self or humanly constituted priests into an equality with inspired men, without their credentials; and the popularity of modern ritualism is a sad proof, but most convincing, of the mental imbecility of the age in which we live; for such a system would be scouted by every man who had read the New Testament, unless such man was mentally not far removed from a state of idiocy.

From what has been said, it will be understood (*a.*) That the expression "blood of Christ," or "blood of sprinkling," is a figurative one; (*b.*) that it is an accommodation of a Jewish ritualistic notion to the truths of the Gospel; (*c.*) that its meaning is to be derived solely from such notions; and (*d.*) that the meaning is, that the blood of Christ denotes the purifying, sanctifying element of the Gospel, and that the speaking of it as "the blood of sprinkling," is intended to fix our minds not only upon the mode of its application, but also upon its cleansing efficacy. Let us notice—

I. THE CLEANSING POWER OF THE BLOOD. To cleanse a man, according to the Gospel, is to remove from his nature all tendency to sin, or make him holy. Sin is our curse, and our Lord came into the world for its removal—as the Lamb of God, "to take away the sin of the world," by taking from the world all tendency to evil. This is the work which our Saviour is gradually doing in the Gospel. Now the Bible represents this as being done by his blood. "The blood of Jesus Christ cleanses us from all sin," says John; and the redeemed in heaven are represented in the Apocalypse, as being washed or cleansed in the Saviour's blood. Contrasting the blood of Christ with that of bulls and goats under the law, Paul says, "How much more shall the blood of Christ purge" or cleanse "your consciences from dead works," or works which bring death—sin—"to serve

the living God." (Heb. ix. 14.) Man can serve God only as He becomes sinless—sinless in heart or conscience, and this sinlessness is produced by the blood of Christ—not the physical blood, for that being material, could have been applied only to some material object. Paul speaks also (Rom. v. 9) of "being justified" or made just or sinless, "by his blood." He speaks in another place (Heb. xiii. 12) of our Lord's dying that "He might sanctify" or make sinless "the people with his own blood." Peter speaks also (1 Peter i. 19) of our "being redeemed by his blood;" and redemption means in the Gospel, deliverance from sin—redemption from the bondage of sin; but sin ceases to have dominion over us as we cease to have a tendency to sin—to commit sin—as we become holy or sinless. Thus, you perceive that the great work effected for us by the blood of Jesus, is the purification of our hearts—the sanctification of our souls—the rendering of our nature sinless that we may be fitted for the kingdom of God. As the blood of the Mosaic sacrifices was supposed to purify whatever it touched, so does the blood of Jesus, in its spiritual significance cleanse from all sin. But what is that spiritual significance? What is it that is denoted by the blood of Jesus? It is the moral power of his death. This is the saving, because the sanctifying, power of the Gospel. We are not speculating or guessing in this matter, for our Lord himself has taught this fact in words upon which an inspired apostle left his comment. Jesus said, "And I, if I be lifted up from the earth will draw all men unto me;" and the apostle adds, lest we should fall into error, "This he said, signifying what death he should die"—referring to the fact that He would die upon the cross. (Isa. xii. 32, 33.) This peculiar death would have, according to our Saviour's teaching, peculiar moral saving power. It

would be the means by which our Lord by his spiritual presence would take hold of human hearts, and draw them to Himself by making them sinless. But how does the death of Jesus act thus on human souls? That death showed his love for us, for He died for us—died to save us—because He loved us. That death of Jesus is the most convincing proof of the love of God for us; and love engenders love. The love of God so strikingly displayed engenders love to God in human hearts, and a holy life is the production of love to God, for if we love God we love what God is, and therefore love holiness and truth. If we love God we shall ever wish to please Him, and therefore lead a holy life, because nothing can please Him except what is sinless. In speaking, then, of the blood of Christ as redeeming, justifying or cleansing us from all sin, we are to understand the moral power of his death applied to our hearts by his spiritual presence. We may now briefly notice—

II. THE SPRINKLING OF THE BLOOD. The prominence given in Scripture to sprinkling is too great to be overlooked. In the New Testament the cleansing element is ever represented as being sprinkled. It is spoken of in the text as "the blood of sprinkling," as if sprinkling was its most peculiar characteristic. The Bible never speaks of the cleansing element of the Gospel as Cowper does when he says,

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

That figure of purification may do very well for an Englishman, but it is altogether unscriptural. The New Testament never represents the blood of Christ as a

fountain, and never represents men as being plunged to be purified. It speaks of sprinkling generally, and of washing once or twice, but the washing was like that performed by Jesus when Peter wanted to be washed all over by Him, the Lord said, "He that is washed needs but to wash his feet and he is clean every whit." Isaiah speaks of the Messiah as one who should sprinkle many nations (Is. lii. 15), and Paul says (Heb. x. 22) that we should have our hearts sprinkled from an evil conscience; and Peter speaks of Christians as being sanctified by the sprinkling of the blood of Jesus. (1 Peter i. 2.) The Jews believed that a mere touch with a holy element was sufficient to cleanse the most polluted. To have represented a large quantity of the element as being necessary would have been to underestimate its worth and efficacy. Hence the idea of sprinkling rather than plunging or dipping arose among the people. If these purifying influences of the Gospel are represented, in modern times, by the baptism of water, it is manifest that sprinkling should be the mode and not dipping; for that which is represented as the blood of sprinkling can only be symbolized by the sprinkling of water. My text, then, by the use of the word "sprinkling," shows the efficacy—the cleansing efficacy of the blood of Jesus; and the blood of Jesus denotes the moral power of his death combined with this spiritual presence; the influence of the Spirit of God on the hearts of men in combination with the sublimest exhibition of the divine love—the death of Jesus on the cross. This it is which conquers the enmity of the soul, and brings the prodigal back, because his love of wandering is overcome by the strength and tenderness of his father's love.

GALILEO.

Notes on New Books.

BY A BARRISTER.

It has been said that no ingenuity would ever be able to discover the authorship of the Letters of Junius. Mr. Herman Merivale, M.A., in the two volumes which he has published at Messrs. Longmans, entitled, *Memoirs of Sir Philip Francis, K.C.B.*, thinks otherwise. He is confident that Sir Philip was Junius, and notwithstanding that the honour was frequently disclaimed by that eminent man, undoubtedly there are many good reasons urged by Mr. Merivale in support of his opinion; and the late Mr. Joseph Parkes, who commenced these volumes, has supported the claims of Francis with some strong facts. These volumes are an interesting history of political matters between the years 1740 and 1818.

The Variation of Plants and Animals under Domestication, is the title of a long looked-for work by Mr. Charles Darwin, the able author of the extraordinary book on the *Origin of Species*. It is published in two volumes by Mr. Murray. It will be remembered that Mr. Darwin promised to publish some of the facts on which the opinions contained in his first book were founded. His ill-health has deferred his partial fulfilment of his promise until now, when he has undoubtedly given us a collection of most wonderful and valuable facts which students and lovers of natural history will ponder with attention and surprise. Whilst Mr. Darwin is giving us a new book, "A Graduate of the University of Cambridge" is attacking its predecessor. This author, whose name is withheld, has issued, at Messrs. Nisbet's, a treatise called, *The Darwinian Theory of the Transmutation of Species Examined*, and with considerable cleverness attacks Mr. Darwin's whole theory.

The Life of Sir Walter Raleigh is written in two volumes by Mr. J. A. St. John, and published by Messrs. Chapman and Hall. It contains, amongst other new matter, many unpublished letters obtained in Spain and England, is well arranged and written, and no doubt will be attractive to many readers who are always ready to learn more of the man who was amongst the foremost to see the importance of the New World; who, a strange mixture of honour and profligacy, having lived a life of apparent failure and died a death of shame, is still a prominent figure in English history. Two volumes of the Thirteenth edition of Bonnechese's *History of France* brought down to the year 1848, is a work of great excellence, and published by Messrs. Ward and Lock. *A History of the Georgian Church*, translated from the Russian, by Rev. S. C. Malan, is given by Messrs. Saunders, Otley, and Co. *The History of the Kings of Rome*, by Dr. Thomas Dyer, is issued by Messrs. Bell and Daldy, the bulk of which consists of translated passages from Livy, and which, also, gives much light on such important words as "*populace*," "*gens*," "*patres*," "*patricii*," &c.

A history of the Religious wars in the reign of Charles IX., and an account, with illustrations, of *The Massacre of St. Bartholomew*, has just been published by Mr. Murray. It is the careful work of Mr. Henry White,

M.A., and is based upon a personal examination of documents in the archives of France.

Mr. Herbert Skeats' *History of the Free Churches of England*, long promised, is now published by Mr. A. Miall, and consists of ten chapters of carefully compiled ecclesiastical information from the year 1547 to 1851. A book of a much wider aim is that of the late Baron Bunsen, in three volumes, entitled, *God in History* (Longmans) which professes to describe the progress of men's faith in the moral order of the world. It is translated by Susanna Winkworth, and prefaced by Dean Stanley.

A Journey in Brazil, published by Messrs. Trubner, in one large volume, well illustrated, is the interesting production of Professor and Mrs. Louis Agassiz. We have a new edition of Mr. Mansfield Parkyns's *Life in Abyssinia*. (Murray.) And another of Mr. Henry Dufton's *Narrative of a Journey through Abyssinia*. (Chapman and Hall.) *Bye-ways in Palestine*, is the title of an interesting and well illustrated work, by Mr. James Finn, (Nisbet and Co.), who for 17 years was the English Consul in the Holy City.

Lake Victoria, is a narrative compiled by George C. Swayne, M.A., from the memoirs of Speke and Grant, of the explorations in search of the source of the Nile. It is published by Messrs. Blackwood.

The Origin and History of the Books of the New Testament, Canonical and Apocryphal. (Sampson, Lowe and Son), from the pen of Professor C. E. Stowe, is intended to show what the Bible is not, what it is, and how it should be used.

Ancient Faiths embodied in Ancient Names, is the work of Dr. Thomas Inmann, and is published by Messrs. Trubner. *The Hulsean Lecture*, by the Rev. C. Pritchard. (Bell and Daldy). *Analogies in the Progress of Nature and Grace*, is now issued.

The Rev. H. N. Oxenham, has translated from the German, and Messrs. Allen and Co. have published, *Dr. Dollinger's First Age of Christianity and the Church*. Dr. Guthrie gives us *Studies of Character from the Old Testament*. (Strahan). *The Analogies of Being*, by Joseph Wood (Farrah), is part of the high-sounding title of a strange metaphysical treatise, in which all sorts of mysteries in theology and nature are treated of. Messrs. Macmillan have issued a cheap edition of *Ecce Homo: The Ground and Object of Hope for Mankind*, by Professor Maurice; and Mr. Goldwin Smith's admirable *Lectures on Pym, Cromwell and Pitt*. We have heard a great deal lately about *The English Constitution*: Mr. Walter Bagehot has written, and Messrs. Chapman and Hall have just published, a work on that subject, with that title, which will afford much instruction, and is deserving of study. Mr. James Godkin has published at the same house, *Ireland and her Churches*. Earl Russell and Mr. Mill have, also, issued pamphlets upon the *Irish Question*. We may expect in due time to see a work treating of the reasons why the English Parliament prefers to defer legislating on any subject, until strong popular pressure is brought to bear upon it: and explaining why the breaking of Hyde Park railings had to precede a Reform Bill, and why a Fenian panic was allowed to be the herald of justice to Ireland.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

SPRINGDALE ABBEY: Extracts from the Diaries and Letters of an English Preacher. London: Longman, Green & Co.

THIS book has a fictitious costume, but is, in truth, a picture of Church and Dissent. The writer is ostensibly a clergyman, his culture, learning, and literary ability, are worthy of that ecclesiastical institution to which England is indebted for its advanced learning and classic literature. But his narrow and exclusive spirit, his ritualistic notions, his intolerent bigotry, connect him with that large class of ecclesiastical priests who misrepresent Christianity and disgrace the venerable establishment whose ministers they profess to be. The picture he gives of his clerical life, his intercourse with the members of his congregation, and the squires of his parish, indicates a servility of mind only worthy of the basest of flunkeys. We would sooner be a scavenger than a parson such as he represents himself to be. The dissenting minister, Matthew Washington, whom he satirises and contemns is to him morally as a giant by the side of a dwarf. The book is an exaggeration. We have seldom met in real life with a clergyman as morally small as the author, nor with a Nonconformist preacher as great as Matthew Washington. In a literary and artistic sense the book is first class. There are many representative characters, such as Squire Fogden, Gladdon Anndson, sketched by the hand of a master, and true to life. The style is charming, clear, racy, and often booming with eloquence.

HUMAN SOCIETY: Its Providential Structure, Relations, and Offices. Eight Lectures, by F. D. HUNTINGDON, D.D. London: Arthur Miall, 18, Bouverie Street, E.C.

THERE are authors who can say nothing worth hearing on the greatest of subjects, and there are others whose utterances on comparatively small subjects are rememberable and priceless. To this class Dr. Huntingdon belongs. He is a thinker. In this volume he looks upon society as "a divine appointment; a living instrument of divine thought; a discipline of individual character; a school of mutual help; in relation to social theories; in relation to the intellect; subject to a law of advancement; and the sphere of the kingdom of Christ on earth." Each chapter abounds

with royal thoughts, in kingly costume. Such expressions as these abound: Knowledge is not the world's saviour. The Kingdom of Heaven is not built in the brain. Letters and libraries are the text book of generations. Civilization is a perpetual provocative to mental skill. Society is an unceasing beggar at the gates of wisdom. Here is a fine passage illustrating the universal expression of thought. "What are those colossal structures, that architecture rears at his bidding along your thoroughfares, but solid treatises upon forethought and enterprise? What are those palatial vessels that glide new every week from our shipyards, and go out to battle with elements fiercer than any veteran battalions, but thick ribbed creations of the mind, swimming thoughts with rudders and sails, chapters of political economy written in iron and oak, speeches spoken round the globe to the oceans and continents, volumes launched and gone to sea, the circulating library of the climates?" This book will prove a tonic to young men.

DEMONOLOGIA SACRA; or, a Treatise of Satan's Temptations. By RICHARD GILPIN, M.D. Edited with Memoir, by the Rev. Alexander Balloch Grosart. Edinburgh: James Nicol.

THE author of this work flourished some two hundred years ago. He was a man of great natural abilities, a scholar, a physician, a divine, and a most eloquent preacher. One of his contemporaries, Dr. Harle, thus refers to him in verse—

"How oft have we with admiration hung
On th' angelic Gilpin's powerful tongue;
Whose perfection had the mighty art
To form the soul and captivate the heart;
Pour Gospel balm into the wounded soul,
And vengeance on the hardened conscience roll.
When he hell's gloomy stratagems did clear,
Man ceased, and Satan then began to fear
His empire's utter ruin drawing near.
Great man! whom goodness did to greatness raise,
Nor forced applause, nor warmly courted praise.
The tempting dignity he did despise
Made him more glorious still in good men's eyes."

This volume is one of the best works we have on the subject, not excepting the able work of Rev. Walter Scott on Demonology. It gathers up all the statements and suggestions of the Bible on the subject. There is a very large amount of deep suggestive and practical thought in almost every page. The writing is very vigorous and full of point. We regard it as decidedly one of the best of the series of "Standard Divines." The editor has furnished us with an able sketch of the author.

THE HOMILETICAL TREASURY; or, Holy Scripture Analytically Arranged. By the Rev. J. LYTH, D.D. "ISAIAH." London, R. D. Dickinson, 92, Farringdon Street.

"THE design," says the author of this work, "is to develop the teaching of Holy Scripture and suggest suitable material for pulpit ministra-

tion and private reflection. The method adopted is to give a short analysis of a whole paragraph by one or more views of individual passages, according to their importance, thus forming a complete commentary on an original plan." This is strictly a homiletic commentary on Isaiah. It contains a sermonic outline on every passage, and the outline in every case, so far as we have examined, developes the leading idea which has been reached by the best critical examination. All the outlines are exceedingly brief, which is an excellency, and many of them are remarkably philosophic in their structure and suggestive in their spirit. Some of them, it is true, are mere skeletons, which to us, of all things, are the most ghastly, but the majority of them are germs that only require the breath of meditation to bring out a sermonic tree clustering with fruit. We sincerely hope that Dr. Lyth will go through the whole Bible as he has gone through Isaiah.

MEMORIALS OF THE REV. WILLIAM J. SHREWSBURY. By his Son, JOHN V. B. SHREWSBURY. London: Hamilton, Adams and Co., Paternoster Row.

THE preparation of these Memorials, says the Author, has been a severe tax upon my heart. If I am not self deceived, my frequent disquietude has not been about my reputation as the biographer, but lest I should fail to do justice to the memory of one who, I hesitate not to say, had less than justice done to him while living on this earth. Knowing how rich his life was in God-glorifying incident, and the artless and beautiful simplicity of his style as a writer, I importuned my revered father, personally, and by means of influential friends, to give to the Church and the world an autobiography; but he firmly refused, saying more than once, "I have made noise enough in my time; let me go quietly home to God!" The Rev. William J. Shrewsbury lived a life of godly thought and action worth recording. The biographic sketch which his loving son has furnished, is deeply interesting, and will perpetuate the memory and extend the influence of a noble life.

CHRIST ALL IN ALL: being the Substance of Many Sermons. By RALPH ROBINSON, late Pastor of Mary Wolnoth, London. London: R. D. Dickinson, 92, Farringdon-street.

HERE are fifty-three sermons on one subject, and that subject Christ. They were preached upwards of two hundred years ago by one of the ablest preachers and most godly men of that period. Nearly everything said or implied in the Holy Word about Christ, is brought into this volume. On every page Christ appears in some fresh and precious aspect. Every leaf is fragrant with his name. Whilst every devout reader will peruse this work with delight, it will be especially valuable to the preacher. Although the author's methods and phrases may not exactly suit the mental condition of this age, the thoughts they embody and represent are for the most part admirably adapted to form and suggest the most powerful of

evangelical discourses. The volume is literally crowded with thoughts about Christ.

BIBLICAL EXPOSITIONS, LECTURES, SKETCHES OF SERMONS, &c. By the late HENRY CRAIK. London: Morgan & Chase, Ludgate Hill.

THIS work is posthumous—the production of an able man, a useful minister, and a distinguished biblical scholar who has recently gone to his reward. The little volume is full of such thoughts as will aid ministers of the Gospel in their important mission by throwing light upon obscure passages, and originating useful trains of original thought.

THE BOOK OF FAMILY PRAYER: Composed Wholly of the Words of Scripture. London: William Macintosh, 24, Paternoster-row.

THIS Book of Prayers is what it professes to be, composed wholly of Scripture, and such words, as we have endeavoured to show in our introduction to the “Biblical Liturgy,” are the best words. Best, not because of their grand Saxon character; they are the vehicles of inspired thought and feeling; they are charged with life, and they give life. The devotional parts of the Bible are numerous, and grand beyond description. We heartily recommend this book as the best Form of Family Prayers.

Short Notices.

SERMON THOUGHTS. Analysing and Illustrating Bible Texts. London: Elliot Stock, 62, Paternoster Row. These thoughts we are told, are the substance of so many sermons, preached by the author to his own congregation, on Sabbaths, and at Week night Services during 1867. They are published in the hope that they may provoke other thoughts, nobler, devouter, and worthier such themes.” These thoughts are worth publishing, and will beget thought in all thoughtful readers.—**OUR DISPENSATION:** or the Place we Occupy in the Divine History of the World. By Josiah Miller, M.A. London: Jackson, Walford and Hodder, 27, Paternoster Row. This is an able, learned and elaborate discourse on the Spiritual Dispensation under which we are privileged to live.—**LAYS OF A HEART.** By G. Wade Robinson. London: Houlston and Wright, 65, Paternoster Row. Most of the poems in this little book are exquisite productions. They are marked by great devotional feeling, and poetic genius of a high order.—**CHATTERBOX.** Edited by J. ERSKINE CLARKE, M.A. London: Wm. Macintosh, 24, Paternoster-row. **THE CHILDREN'S PRIZE.** By J. ERSKINE CLARKE, M.A. London: Wm. Macintosh. We should scarcely think that there is a more popular man with children in England than the Rev. Erskine Clarke. Certainly there is no one who serves them so lovingly, so constantly, and so well. The stories and the anecdotes all bear strongly on the side of honesty, temperance, veracity, and soul nobility, and all the pictures, which are life-like, appear to give force to the moral of the literature.



A HOMILY

ON

The World's Challenge and the Church's Response.

“The burden of Dumah. He calleth to me out of Seir (or, a cry cometh to me out of Seir), Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.”

Isa. xxi. 11, 12.



AS he stands in Jerusalem, giving utterance to many prophecies of woe, Isaiah hears a voice calling to him out of Seir,* and asking, “Watchman, what of the night?” His reply seems to intimate the possibility of a great difference of spirit and intention in those who cry to Him from amidst the darkness. With some the inquiry may be but a derisive taunt; with some, the utterance of a momentary alarm; with some, the cry of an inert and helpless despondency; and with some, the call of waiting, earnest

* Seir, the mountainous country to the south of Palestine, of which Edom took possession after the expulsion of the Horites. Dumah, meaning deep and utter silence; hence, the land of the dead—probably a symbolical name, without any demonstrable topographical application. See Delitzsch on “Isaiah,” *in loco*.

men, longing to be led to light. The prophet announces accordingly that his message is one of mercy and of severity. “. . . The morning cometh, and also the night”; morning for some, night for others. And then, appealing to the earnestness and sincerity of those who question him, he urges them not to abandon their inquiry, “If ye will inquire,” with true and earnest hearts, “inquire ye: return, come.” Seek further direction of the prophet of the Lord, that you may know the causes of the divine displeasure which hangs like night over your land, and that you may learn the way of forgiveness, of peace, and of reconciliation.

Adopting this general view of the interpretation of these two verses, we find here a striking representation of the mutual relations of the Church and the World of our own time.

I. This is the **WORLD'S CHALLENGE TO THE CHURCH**, “Watchman, what of the night?” By the “World” and the “Church” a distinction is indicated which scarcely needs a more exact definition; a distinction familiar to every reader of the Bible. “The world” means those who are “without God,” who have no joy in his service, no paramount desire to do his will; who are not seeking and looking for their rest in a daily consecration of themselves to their Creator and Redeemer. “The Church” means the witnesses for God's truth on the earth, whether represented by the public teacher or the private Christian, or consisting of the great body of those who love the Lord Jesus Christ in sincerity and truth.

From the midst of that darkness which, by reason of the limitation of our knowledge, encompasses us all; and from the midst of that deeper, that double darkness which enwraps those who are untouched and unchanged by the love of Christ Jesus, this challenge is continually coming to the Church. We hear it ringing through the startled air, in every tone which can give expression to human passion, and emotion, and opinion, “Watchman, what of the night?”

This is the cry of the World to the Church—the cry of its scepticism, the cry of its worldliness, the cry of its agony, the cry of its hope.

First: *The cry of scepticism.* The scepticism of our day is, in some instances, evidently the error of noble but misguided spirits, who, having discovered that in some matters of belief concerning which they had thought themselves very sure, they were wholly in the wrong, and having in other cases been baffled in the search for certainty, have too hastily given up all hope of obtaining satisfaction and rest with respect to many of the most momentous questions of human life. Having found that the basis (or part of it) on which their faith was resting is unsound or insecure, they have thrown down and abandoned their faith altogether. Failing to reach some point upon the shore of truth which they thought would afford them a firm foothold, they allow themselves to drift out into the wide sea of a general disbelief. "Old things have passed away," but all things have not "become new," and so we see them

"Wandering between two worlds,—one dead,
The other powerless to be born."

Wearied by the ineffectual effort to gain some lofty peak of knowledge from which they had hoped to catch some gleams of the dawn of an universal light, they have thrown themselves back into the darkness of universal doubt. And to those who still strive and struggle upward, thankful to see the mountain-tops beyond edged with the silver of an emerging light, and who cling fast to the belief that a day of unspeakable splendour is already beginning to break upon the world—a day in which all doubt shall be resolved, all suspense relieved, all mistakes rectified, all sorrow turned into joy, and in which faith shall be crowned triumphant for ever—to such these sad doubters cry, with the bitterness of men who think that all this confidence and expectation are destined to be scattered to the winds, "Watchmen, what of the night? What new signs do you perceive to confirm

your confidence, what new evidences that this darkness with respect to man's relation to God and to truth will ever have an end ? ”

There is, however, a shallower, a less earnest scepticism than that which I have described. It addresses the Church in tones of equal incredulity, but breathing the spirit of vanity, hostility, and contempt. Its professors regard the majority of men who believe in the Christianity of the New Testament with an earnest practical belief, as dupes who are looking for the morning, but looking in the wrong direction, having their backs turned to the quarter in which the sun will rise. *Their* scepticism is clothed in language of boasting and self-congratulation. They say : “ See what science is doing ! what new worlds it is opening, what old faiths it is exploding, what superstitions it is levelling in the dust ! See the triumphant march of the human mind ! What principles it is discovering, what laws it is enunciating, what a giant strength it is developing. We will not yield our homage to that which claims the submission of this supreme power ; we will not accept that which is contrary to general observation ; we will believe in the reign of law — of law which the mind can expound, and the working of which the mind can follow, and in nothing else ! ” And with the pitiable conceit of men who think that the universe must be measured by their own measuring-rod—who will insolently deny the mystery of the Divine existence, and who strut through the world refusing to bow reverently before anything which their reason cannot compass, or their ingenuity explain ; they are always ready to ridicule those who in the spiritual life, or in common life, make a simple and solemn recognition of a great and infinitely-loving God. In the spirit of contempt and scorn they cry, “ Watchmen, what of the night ! Ye who pin your faith to a divine book, who accept so implicitly its histories and doctrines, who can rest upon an atonement for sin, who talk of the direct communion of the soul with an absent and unseen yet

ever-present and ever-living Christ, who believe that your Gospel, with all its strange improbabilities and startling doctrines, is the truth which can regenerate the heart, and which shall yet regenerate the world—what of the night! In these days of scientific discovery and of more perfect culture, is the darkness becoming less dense to you? Are the stars of hope still shining above you as brightly as ever? Do you still hear the voice of God in the wind and in the storm? Surely you must see that the morning is with us, and not with you. With us it is morning—the morning of the world's most brilliant achievement, of man's most splendid conquests, and rapid advancement! What of the night? Are you not tired of waiting? Will you still trust to Christianity to dissipate the general darkness of mankind? Is not the gloom thickening? Hold fast to the morality of the New Testament by all means; but it is high time that you flung its doctrines and its marvels into the limbo of worn-out superstitions!" This is the cry of the scepticism of our time. Thus it challenges the Church to bear its witness to the influence of Christianity upon the soul, and to the progress of Christianity in the world, or to abandon its faith in Christianity altogether.

Secondly: *This is the cry of the world's worldliness to the Church: "What of the night?"* Men who are living for this life only, forgetting that which is to come, allowing themselves to be absorbed by present cares, present business, present pleasure, ask the question. There is a terribly close connection between worldliness and scepticism of the scoffing and contemptuous sort. The tendency of a life in which there is no regard for God and for eternity, is to produce an unbelief far more blighting and disastrous than that disbelief which is the result of misguided thinking.

Men pursue a career of self-indulgence; or they live and labour only for gain; or theirs is a low, contemptible mode of existence, full of petty vanity, and silly frivolity, and base selfishness, and what is the result? Have we not watched

such lives, and seen with sadness the fading of all beauty, and the gathering of an awful and a final blackness? Gradually, yet surely and manifestly, the "worldly" man's belief in God, and in spiritual life, and in religious obligations, is eaten away; and the very capacity of belief seems to wither and die within him. At rare and brief intervals, perhaps, he is filled with a vague astonishment that his life has sunk down to what it is—that he no longer has the power "to feel;" but more usually he seems utterly unconscious that there is anything unworthy, ignoble, and disastrous in the kind of life he leads. His spiritual sensibilities and perceptions seem to be closing. At length the Bible is altogether forgotten and unread; the knee is never bent in prayer; the first day of the week brings no remembrance of a risen Saviour, no thoughts of God, and no yearnings for united worship, no joyful anticipation of the future "Sabbath keeping;" the future is never taken into the account; the apprehension of judgment neither inspires terror nor hope, and if the fact of death be anticipated at all, the man seems to have made up his mind to die like a dog, if only he can be buried like a gentleman!

I would not exaggerate upon such a sad and awful subject. I know that there are many stages between the beginnings of worldliness and this, its ultimatum. But how many have got even thus far? And how many more, advancing in the same direction, are ready to join in the old cry, "Where is the promise of his coming, for all things continue as they were from the foundation of the world?"

And with all the wild recklessness, or supercilious scorn, or stolid indifference of old times, they ask, "What of the night? You prophets of darkness, who take so gloomy a view of the condition of the world, who warn us of a perpetual darkness for those who live so heedlessly, what of the night? You who profess to believe that your religion can do such great things, where are the signs of its power, and of the accomplishment of its work? What signs of

the dissipation of the darkness of which you speak, and of the coming of the day?"

Thirdly: *This is the cry of the world's agony.* "What of the night?" is the cry of an agony of which those who endure it are partially unconscious of the true character and causes. From the darkness of the sin which is shutting out of the life all joy and purity and hope, from the woe which is crushing them, men make their appeal to the Church of God. They ask for the causes of this darkness and for the means by which it may be removed. ". . . What of the night? What shall dry these tears, what shall heal these miseries, what shall bring to an end this disappointment, and lamentation, and mourning, and woe? Will it all end in a yet deeper darkness, the darkness of an utterly unrelieved misery, or the darkness of nothingness?" These are the vague and confused cries of the suffering world. The children of men, who thus speak, have a partial and dim perception of the fact that their miseries are largely their own fault, but no clear idea of the kind of action there must be on their part before they can be removed. They have a confused notion that things are wrong, and an equally confused notion that somehow it is possible to set them right; somehow, they know not how. And the wail and murmur of their vain strife and passionate sorrow, continually ask of us, although they know not that they ask, "What of the night?"

But there are many who are conscious that the agony they feel is attributable to their sin; and in the sense of their alienation from God, they ask of the Church, pleadingly and imploringly, Watchmen, what of the night? It is not simply the apprehension of darkness, but the consciousness of it, the darkness of being sinful. These in a very peculiar sense make their appeal to the Church. They most of all directly and personally address us. God has, indeed, already made his appeal to them. They have been told of a God and a Saviour, and of the great pos-

sibilities and responsibilities of human life. And now that these truths have laid hold of their consciences, to whom should they appeal for direction but to God's professed witnesses on earth?

"Watchmen, what of the night?" they cry. "Is there any peace for the storm-tossed soul, any haven in which it may rest?" It is as though the tumult and the thunder of the tempest were about them, and they are far out upon a lonely sea, without a rudder, without a compass, and without a star. Beneath them there is a black and fathomless gulf of despair, and not far off they hear the roar and dash of the breakers on the rocks. "What of the night? Is there no sign of the morning? We have strained our eyes to see the faintest flush upon the sky. Oh tell us if there be forgiveness, peace, purity, and rest, for guilty, storm-tossed, polluted, and wearied hearts!"

Fourthly: *This is the cry of the world's hope.* Many have felt the dawn of a new day in their own hearts, and now they continually pray, "Thy kingdom come." Although they have light within, they see the darkness around them. But because of what they have themselves experienced, they cannot despair of the case of humanity. They believe in and hope for a brighter day for mankind, because they believe in the ultimate triumph of truth—the universal acknowledgment of the One Great Father of us all—and the universal sway of our Lord Jesus Christ. And with eager and expectant hearts they ask of those who occupy the vantage ground of a wider observation and greater opportunities of information, "Watchmen, what of the night?"

Here, then, we have, in brief but sufficient summary,

II. THE RESPONSE WITH WHICH THE CHURCH IS ENTRUSTED, and which she is bound urgently and confidently to deliver. "The morning cometh and also the night." The Church's message to the world is a message of mingled mercy and severity, of joyous and of sad import. Calmly and

confidently the Church may respond to all, "The morning cometh." We look at what Christianity has done and is doing in the world; what light it has shed upon the life; what consciences it has relieved; what souls it has gladdened and sustained; what lives it has purified and made beautiful; what deaths it has soothed with its divine consolations. And the result of the examination is a deep and growing conviction that the evidences of Christianity never were so strong, never so convincing as they are to-day. As from age to age the phenomena of the religion of Jesus are multiplied, and the history of its influence is unfolded, it becomes more obviously impossible to account for the existence of Christianity apart from the admission that it came from God. Eighteen centuries have developed new forms of civilization, new degrees of culture, and new types of human character, but still the life of Christ stands alone, alone in its awful and yet tender purity and beauty, an ever-perplexing and insoluble problem to all but those who can read upon his vesture and upon his thigh a name written, "KING OF KINGS AND LORD OF LORDS." Eighteen centuries have given birth to many new forms of human belief, many new methods of testing human error, but still the teachings of Christ stand alone in their influence over the human heart, and in their power to mould after the fashion of an ideal beauty the characters and lives of men. And standing in the presence of all this, we find our confidence in the power of Christianity to banish all darkness from the world continually becoming more intense. Amidst clouds and darkness we cannot waver in our belief, "The morning cometh."

And this is our answer to scepticism. Account for Christ! And we say it, knowing well how often the attempt has been made, and knowing too, how often new rejectors have risen up who have pronounced the attempts of their predecessors unsatisfactory. Account for Christianity. See what it has done for nations, what for a single life.

Bend over that man from whom the life is departing, and upon whose face, while the light within is flickering and going out, the radiance of a new morning seems to flash, and listen to the last words of the spirit that is going: "He loved me and gave himself for me. His blood cleanseth from all sin!" When we remember how such testimony can be multiplied—the testimony of the living and the dying—we are bold to affirm, All this can't be false. This uniformity of influence and of result cannot be accidental. The consciousness of men cannot be so universally deceptive as it must be if Christianity be not true. There is truth here.

And if it be replied, Yes, truth! but mingled with much of error! we answer, If ye will inquire, inquire ye. And the result of the inquiry is the discovery that those things which scepticism feels compelled to discard, as an offence to reason, are to a large extent, the very things to which those in whom these results are wrought cling most tenaciously. To the most despised of the Christian doctrines, they owe the inspiration which beautifies their life, and the strength which enables them calmly, triumphantly, and hopefully to die. It is the belief in the divine nature of the Man of Galilee; the belief in the sacrificial and atoning nature of his death; the belief in the fact of his resurrection, and of his universal presence and power to save, that inspires the hope and ennobles the life of the Christian man. And as we see this testimony continually extended and confirmed, we feel more than ever justified in the assurance that "the morning cometh"—the morning of a new history for the world.

This, too, is our answer to the cry of the worldly. However blind men may be to the fact, however incapable of reading the signs of the times, assuredly the course of human history proclaims "the morning cometh;" the morning of a day which shall reveal the falseness and the hollowness of every mode of life which involves forgetfulness of God; the morning of a day when every heart unconse-

crated to God shall declare its dissatisfaction, and when every cherished lust of wrong shall reveal its insatiable appetite, by the cry, "Vanity of vanities, all is vanity."

And this, thank God, is the message of the Church to the agonised: "The morning cometh" of the day when the wounds of humanity shall be for ever healed; when the sorrow of men shall be turned into joy. We see signs of this already, in the present amelioration of man's condition which Christianity produces; in the tone it gives to national life, and in the gladness and purity it brings to many dark and polluted places. And to the weary, burdened heart, agonised by the load of guilt, our confident and joyous assurance is "the morning cometh." It is God's will that there should be light instead of this darkness. Like the morning light the good tidings of great joy come to you. Pardon, reconciliation, purity and peace, are offered in the Saviour's name to all. Christ is the Life and the Light of men, and Behold, He stands at the door and knocks!

And in the brightness of that morning, which many signs proclaim, cometh for the world, the hopeful shall find all, and more than all, for which their hearts have ever yearned, and more than all of which their imagination ever dreamed.

But alas! if it be true that the morning cometh, it is not less necessary that we should add, "*and also the night.*" The dawning of the day of Christ will leave some in profounder darkness. The joy of his appearing will be the beginning of sorrow to those who reject, disobey, and despise Him; then will they seek to hide themselves from the "wrath of the Lamb."

Therefore, we close with the urgent personal appeal of the prophet: "If ye will inquire, inquire ye: return, come." Let this be the commencement of an earnest and sincere inquiry as to the claims of Christianity, and we do not fear for the result. Let the value of the world be estimated, and compared with the value of the favour and the life of God; and there can be but one issue. Let this be the day of earnest seeking

for the light, the peace, and the pardon of God; and the agony of a troubled heart and the burden of a guilty conscience shall be taken away, and the spirit shall know the life and the liberty of Christ Jesus. "Inquire ye," and in this "Truth as it is Jesus," ye shall find all you need.

Yes, to every earnest and expectant spirit the morning cometh; the morning which shall satisfy the intellect and rejoice the heart; the morning which shall restore the wandered but repentant one to the Father's bosom and the Father's home; the morning which shall lift up the sorrow-stricken soul, and crown it with the joy of God; the morning when Christ shall be the undisputed and universal King.

"And also the night." There are condemnation and darkness unutterable, only for those who turn their back upon the Saviour; only for those who will not come unto Him; only for those whose life has no divine inspiration, no reference to the life and death of the Redeemer of all. These follow a bubble which glitters for a moment in the sunshine, but which must burst at last, and then it will be night.

O Saviour, help *us* to look for and hasten unto the coming of the day. Amen.

Burdett-road, London, E.

THOMAS STEPHENSON.



"THE TERROR BY NIGHT."

Our own forefathers were afraid of the night and its terrors, and looked on night as on an ugly time; but for very different reasons from those for which St. Paul warned his disciples of night and the works of darkness. Though they lived in the country, they did not rejoice in God's heaven, or in the moon and stars which he had ordained. They fancied that the night was the time in which all ghastly and ugly phantoms began to move; that it was peopled with ghosts, skeletons, demons, witches, who held revels on the hill-tops, or stole into houses to suck the life out of sleeping men. The cry of the wild-fowl and the howling of the wind were to them the yells of evil spirits. They dared not pass a graveyard by night for fear of seeing things of which we will not talk. They fancied that the forests, the fens, the caves were full of spiteful and ugly spirits, who tempted men to danger and to death; and when they prayed to be delivered from the perils and dangers of the night, they prayed not only against those real dangers of fire, of robbers, of hidden sickness, and so forth, against which we all must pray, but against a thousand horrible creatures which the good God never created, but which their own fancy had invented.

CHARLES KINGSLEY.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this *TEHILIM*, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough *HOMILETIC* treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The *HISTORY* of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) *ANNOTATIONS* of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur. — (3.) The *ARGUMENT* of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning. — (4.) The *HOMILETICS* of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Great Trials of Life.*

“Hear me when I call, O God of my righteousness.
Thou hast enlarged me when I was in distress;
Have mercy upon me, and hear my prayer.
O ye sons of men, how long will ye turn my glory into shame?
How long will ye love vanity, and seek after leasing. Selah.
But know that the Lord hath set apart him that is godly for
himself:
The Lord will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.
Selah.
Offer the sacrifices of righteousness,
And put your trust in the Lord.
There be many that say, Who will show us any good?
Lord, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than in the time that their corn and their wine increased.
I will both lay me down in peace, and sleep:
For thou, Lord, only makest me dwell in safety.”—Psa. iv.

HISTORY.—Our royal poet composed this evening song under the same circumstances as those detailed in the history of the preceding Psalm. (See page 139.) It was on the evening when he

had reached Mahanaim, a town on the east of Jordan. Its name signifies two camps or hosts, and originated at the most important crisis in the life of Jacob. He had parted from Laban in peace after their hazardous encounter on Mount Gilead (Gen. xxxi.), and the next step in the journey brings him to Mahanaim: "Jacob went on his way; and he lifted up his eyes, and saw the camp of God encamped; and the angels (or messengers) of God met him. And when he saw them, he said, This is God's host, and he called the name of the place Mahanaim." Here David takes refuge. (2 Sam. xvii. 24.) It was at this time a walled town, and capacious enough to contain thousands of David's followers. (2 Sam. xviii. 1-4.) Here he remained until he heard of the death of Absalom, when he made the walls of the "chambers over the gate resound with his cries." (2 Sam. xviii. 33.) The first night he reached the city in all probability he composed this Psalm. "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

ANNOTATIONS.—"*To the chief musician on Neginoth, a Psalm of David.*" This title stands at the head of more than a third of the Psalms, fifty-five of them being so inscribed. "*The chief musician*" means the superintendent or president of the musical department, and three such, we learn from 1 Chron. xxv., David appointed—namely, Asaph, Heman, and Jeduthun. David composed the Psalm for the chief musician to perform with instrumental music. "Neginoth" means, with stringed instruments. Such instruments were to accompany the vocal singers of this remarkable song. "*Hear me when I call.*" This means, in my calling hear me favourably. No one has any occasion to ask God to hear him; He hears all. The softest sigh enters his ear. "*O God of my righteousness.*" This means, my righteous God. He addresses the Eternal thus either to express his consciousness that his own political cause was just, or the belief that the trials that now afflicted him were only what he justly deserved at the hands of his Maker. "*Thou hast enlarged me when I was in distress.*" The word "distress" expresses a peculiar kind of trial—trials arising from straits, bafflements, dangers, predicaments. Such was David's position now. "*Enlarged.*" This refers to some extrication or deliverance which Jehovah had already vouchsafed to him. David recognised the fact that God had enlarged him, had appeared for his deliverance. Perhaps he remembered now the bear, the lion, Goliath, Saul, &c. "*O ye sons of men.*" This expression is supposed to refer not to men in general, but to men of distinction. "High-born ones," some translate the words. Absalom's adherents were for the most part from the upper circles, the proud, the influential, the wealthy in the state. "*How long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.*" My glory, my royal dignity, as a theocratic king. The question, "how long," has vehemence in it. How long will you thus endeavour to dishonour me—"turn my glory into shame? How long will ye love vanity?"—Pursue a course of rebellion so morally worth-

less, so utterly foolish and futile? How long will ye "seek after leasing"? Leasing means falsehood, a reference probably to the deceitful policy of Absalom and his abettors. How long? as if he had said it is far too long already. This king-dishonouring, wretchedly vain, and glaringly false policy should not have existed for a moment, should never have been entered on at all. "*Selah.*"—Mark this. I would have you mark well this appeal. "*But know that the Lord hath set apart him that is godly for himself.*" Set apart him that is "godly." "The words," says Alexander, "are not so much descriptive of religious character as divine choice." The writer means to assert that he was the God-elected king, and that therefore their hostility was rebellion against Heaven and would prove utterly abortive. Saul had failed to do God's command, to execute God's work. "So the Lord sought him a man fitter for his purpose, and having found David gave him this testimony. "I have found a man after mine own heart who shall fulfil all my will." (Acts xiii. 22.)—*Hapstone*. David, therefore, was set apart for himself, "set apart" by heaven to do the theocratic work for Israel. "*Stand in awe and sin not. Commune with your own heart upon your bed and be still. Selah.*" This is still an address to the rebels. "The first clause of this verse is rendered in the Septuagint, 'Be ye angry and sin not;' and is so quoted by the Apostle Paul in Eph. iv. 26. According as this translation or that of the text is adopted, it seems to have been addressed either to David's comrades, exhorting them to restrain their just indignation, or to his enemies, altogether condemning their rage." The latter, I think, is the sense in which the words are to be taken. The other clause, "Commune with your own heart upon your bed and be still," is to the same effect. It is against the blustering passions of the revolvers. It means "Hush your rage, let each man withdraw from the storm of political passions, retire into solitude and silence, and commune with his own heart upon his bed." "When one," says Hengstenberg, "is fairly driven into himself, external noises and tumults cease of themselves." "*Selah.*"—Mark this again. True reformation can only begin in quiet thought, in self communings. "*Offer the sacrifices of righteousness, and put your trust in the Lord.*" He passes from a dehortation to an exhortation. Absalom at Hebron had been sacrificing (2 Sam. xv. 12), but his sacrifices were of quite another kind. He professed to be paying a vow which he had never vowed; to be serving God while he was preparing to push God's anointed from the throne. At the same time he was putting his trust in Ahithophel, whom he had sent for (2 Sam. xv. 12), and not in the blessing of God, whose favour he was professedly seeking by these sacrifices. The direction resolves itself into three parts; (a) to come before God with sacrifices free from all taint of knavery and wickedness; (b) to rest all their hopes of success on his interposition; (c) to expect with confidence his aid." "*There may be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.*" There is evidently a reference here to the mental anxiety and distress of multitudes in Israel in this stormy and

critical hour. They knew not what to do. "Who will show us any good?" What shall we do? Shall we hurry on in the rebellion, or retrace our steps and stand by David? What shall we do? The true answer is given by David himself in the prayer which he addresses to Him: "Lord, lift up thou the light of thy countenance upon us." When man will express his delight toward a brother he makes his countenance radiant with smiles. David prays for the "smiles of God's countenance." The figure is borrowed from Num. vi. 26. "*Thou hast put gladness in my heart, more than in the time when their corn and their wine increased.*" Corn and wine being the principal products of Canaan are often used in Scripture to represent all earthly good. (Deut. xxxiii. 28.; Hosea, ii. 8.) His trust in God filled him in this trying hour with feelings more joyous than those that attend the time of vintage and of harvest. "*I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.*" "Some render this, 'Thou, Lord, makest me to dwell alone in safety,' supposing the words to allude to Numb. xxiii. 9; Deut. xxxiii. 28, but the common rendering agrees better with the context, and with the use of the word in Deut. xxxii. 12." Some combine the two constructions and suppose "*alone*" to have a kind of double sense, as if he had said "Thou" *alone* "will make me dwell *alone*." "Hushai," says Hapstone, "had advised him a night or two before, to be off with all speed, and he had risen and crossed the Jordan with all his men by break of day; but now come to Mahanaim, he could lie down in perfect composure of mind, and take full repose. Not, however, because he had its strong fortifications and an increasing army around him, but but because his faith in God was thoroughly revived, for he placed unspeakably more dependence on his protecting care than on the defences of Mahanaim or the valour of his troops."

ARGUMENT.—After beginning with a prayer, the writer goes on first to reproach his slanderers and to urge them to reformation. (a) By remembering that he was the chosen king. (b) By ceasing their political rage. (c) By communing with their own hearts. (d) By rendering acceptable sacrifice to Jehovah. Secondly: He prays for Divine help to cheer his friends. Thirdly: He declares his inward happiness in the midst of all external trouble. Fourthly: He expresses his calm trust in the protection of Jehovah.

HOMILETICS.—There are four interesting and instructive aspects in which this poem presents David to us as a good man in great trial. Praying—rebuking—teaching—exulting.

I. PRAYING. In his prayer, three things are noteworthy.

First: *A recognition of God's righteousness.* "O God of my righteousness," or, O my righteous God. He might have thought upon God now as the *author* of his righteousness, and felt that all that was righteous in his own heart

and life came from God ; or as the *vindicator* of his righteousness who alone was able to defend his righteous cause ; or as the *administrator* of righteousness, conducting his government upon righteous principles and bringing even upon him only the sufferings he justly deserved. All these thoughts might have been in his mind, for all are true. There is something deep in the soul of man which leads him to appeal to the righteous God when he feels himself to be the victim of fraud or violence. Even Christ Himself did so ; “. . . O righteous Father.” There is justice at the head of the universe. “. . . Justice and judgment are the habitation of his throne.” The Judge of all the earth ever does the right. “. . . In the Lord have I righteousness and strength.” (Isa. xlv. 24.)

Secondly: *A remembrance of God's goodness.* “Thou hast enlarged me when I was in distress.” The reference is, as we have seen, to some deliverance which he had experienced. He remembered, perhaps, the goodness of God to him when in the field guarding his father's flocks, he was delivered out of the paw of the lion and out of the paw of the bear ; or his goodness to him in delivering him from the giant of Philistia, the terror of Israel, enabling him to smite Goliath with a stone and a sling ; or his goodness to him in his many deliverances from the hand of Saul. The memory of God's past mercies to him gave courage to his heart and an argument in his prayer now. In asking God a favour we argue as we never argue when we entreat the help of man. Because God has helped us we expect him to help us again, and thus we plead. Not so with man. The more our fellow-being has helped us the less reason we have to expect his aid. Thou hast, and therefore thou wilt. This is an argument in prayer. The reason of the difference is obvious. Man's capacity for help is limited. The capability of God is unbounded and boundless.

Thirdly: *An invocation of God's favour.* “. . . Have mercy upon me and hear my prayer.” Mercy is what we want. Mercy to forgive, to renovate, to strengthen the soul, to labour and to wait.

This poem presents David to us as—

II. REBUKING. David having addressed the righteous

God in prayer, hurls his fulminations of *rebuke* at his enemies. His rebuke is marked—

First: *By boldness*. “. . . O ye sons of men”—ye great men of the land—“. . . O how long will you turn my glory into shame, how long will ye love vanity and seek after leasing?” In this appeal the speaker’s sense of honour, justice, truth, seems to have run into a passion that fired and flooded his whole being. “. . . How long?” &c. What thunder there is in this. His rebuke is marked,

Secondly: *By alarm*. “. . . Know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him,” which means, “Know this, the Lord will take care of me whom he has elected king to serve himself, and he will hear when I call on him.” Your opposition is futile. Beware, you are rebelling not merely against me, but against Omnipotence itself. It is a terrible thing to oppress or injure God’s elected ones. “. . . Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” His rebuke is marked,

Thirdly: *By authority*. “. . . Stand in awe, and sin not, commune with your own heart on your bed, and be still. Selah.”—Mind this. This command includes three things. (1.) Cease from your rage. Let your insurrectionary passion be hushed. The soul under wrong passions is like a rudderless bark driven by the tempest; shipwreck is all but inevitable. (2.) Retire to thoughtfulness. “Commune with your own heart upon your bed, and be still.” Man has a power to converse with himself, and converse with self is of urgent importance. The divinity is within. It is in man’s own soul that God meets with him, and communes with him as he did of old before the mercy-seat. (3.) Practise religion. “. . . Offer the sacrifices of righteousness, and put your trust in the Lord.” What is righteous sacrifice? The consecration of our energies, ourselves, our all, to the service of justice, truth, and God. “. . . The sacrifices of God are a broken spirit, a broken and a contrite heart thou wilt not despise.”

Another aspect in which this poem presents David to us is—

III. TEACHING. "... There be many that say, who will show us any good? Lord lift thou up the light of thy countenance upon upon us." Few words ever fell from human lips more significant than these, more deserving the profound study of humanity than these. It presents to us two grand subjects. First: *The universal craving of humanity*. "... There are many that say unto us," &c. Although David mainly refers to numbers in Israel at this juncture, whose minds were in an unsettled state, and knew not what to do for the best; he unconsciously indicates at the same time the deep feeling of humanity, the desire for good unpossessed. Men are everywhere craving for happiness. From shops and sanctuaries, from the peasant's cot and the prince's castle, from the bush of savages and the bench of senators, from all lands and lips the cry is heard, "... Who will show us any good?" We are children walking in the dark, who will show us the way; we are dying with thirst, who will moisten our fevered lips; we are starving with hunger, who will give us any bread? Man, the world over, feels that he has not what he wants. The other subject they present is—

Secondly: *The only satisfaction of humanity*. What is it? Fame, wealth, sensual pleasure, superstitious observances? No, these have been tried a thousand times, and failed. Here it is: "Lift thou up the light of thy countenance," which means the *conscious presence and favour of God*. Loving fellowship with a reconciled God is the only satisfaction of the soul. "... In thy presence is fulness of joy," &c. The great work of Christ is to cause the "Lord God to dwell amongst men."

Another aspect in which this poem presents David to us is—

IV. EXULTING. "... Thou hast put gladness in my heart more than in the time that their corn and their wine increased." Some render this from the time in which their corn and wine increased, supposing David to refer to the hour when abundant supplies began to come into him, an exile at Mahanaim. (2 Sam. xvi. 1.; xvii. 28.) This may be the correct version. The language in either version expresses the feelings of a soul happy in God.

First: *God made him inwardly happy, even in his poverty.*

He had lost for a time his palace and his kingdom, and was dependent upon the supplies of friends. Yet he was happy, and who made him happy? “. . . *Thou* hast put gladness in my heart.” God alone can make us happy anywhere and anywhen. “. . . Although the fig tree shall not blossom,” &c. (Hab. iii. 17.) What does Paul say? “. . . I glory in tribulation.” Martyrs have sung in dungeons, and triumphed in flames.

Secondly : *God made him consciously secure.* His enemies counted their millions. His death they desired. Yet what does he say?—“. . . I will both lay me down in peace, and sleep.” God was his refuge and strength,” &c. “. . . If God be for us, who can be against us?”

Brothers, learn from this poem where happiness alone can be found. It is in God. An ancient Italian author, in one of his romantic legends, tells us of a tree, many branched, and covered apparently with delectable bunches of fruit; but whoso shook that tree in order to possess the fruit, found, too late, that not fruit, but stones of crushing weight came down upon his head. An emblem this of the tree of unholy pleasure. It is many-branched, it is attractive in aspect, its boughs bend with rich clusters of what seems to be delicious fruit, the millions of the world gather round it, and, with eager hands, shake it in order if possible to taste the luscious fruit. But what is the result of their efforts? Stones come tumbling down that paralyze the soul. “What fruit had ye in those things whereof ye are now ashamed; for the end of those things is death.”

GREAT MEN.

The great and successful men of history are commonly made by the great occasions they fill. They are the men who had faith to meet such occasions, and therefore the occasions marked them, called them to come and be what the successes of their faith would make them. The boy is but a shepherd, but he hears from his panic-stricken countrymen of the giant champion of their enemies. A fire seizes him, and he goes down, with nothing but his sling and his heart of faith, to lay that champion in the dust. Next he is a great military leader: next the king of his country. As with David, so with Nehemiah; as with him, so with Paul; as with him, so with Luther. A Socrates, a Tully, a Cromwell, a Washington—all the great master-spirits, the founders and lawgivers of empires, and defenders of the rights of man, are made by the same law. These did not shrink despairingly within the compass of their poor abilities, but in their hearts of faith they embraced each one his cause, and went forth, under the inspiring force of their call, to apprehend that for which they were apprehended.

DR. BUSHNELL.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will historically throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is generally supposed, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians who lived under the shadow of the great temple of Diana with the unity and beauty of a temple transcendantly more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Dr. Ellicott. Our aim will be to draw out, classify, and set in homiletic order the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *The highest Things in the World.*

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."—Ephes. i. 1, 2.

ANNOTATIONS. "*Paul an apostle.*" (Gr. ἀπόστολος.) The word means one "*sent forth*" on a commission, a messenger. So it is cited in the Septuagint. (1 Kings xiv. 6; Isa. xviii. 2.) And in a few passages also in the New Testament, John xiii. 16, where our Lord says generally apostles (persons sent) are not greater than He who sent them. And 2 Cor. viii. 23; Phil. ii. 25, where persons deputed by churches on special errands, are called their apostles or messengers. Jesus Christ Himself is called an apostle, "*the Apostle of our profession.*" (Heb. i. 3.) But Paul was an apostle in an *especial* sense. He belonged to a class who were apostles in a sense in which no other had been or ever will be. The "*twelve apostles,*" including Paul, were distinguished in four respects. First: In the *directness* of their call. They were not sent forth from a church, for they existed before any church. They were sent by Christ Himself directly. Paul claims this direct designation by Christ. (Gal. i. 1—12; Rom. i. 1; 1 Cor. xv. 1.) Secondly: In the *greatness* of their authority. The apostles were authorised to settle everything in the Church by divine right. Christ Himself spake and acted through

them. Paul says the things he wrought, he wrought by the "commandment of the Lord." (1 Cor. xiv. 37.) The apostles have authority to bind and to loose in the things of the kingdom. Thirdly: In the *universality* of their commission. The commission of the apostles was not confined to any particular race or locality, but to all men everywhere. Paul claims to be an apostle in the special sense. He frequently takes occasion to vindicate his apostleship. (1 Cor. ix. 1; Gal. i. 12—24; 2 Cor. xii. 12; 1 Tim. ii. 7; 2 Tim. i. 11; Rom. xi. 13.) "*By the will of God.*" (Gr. διὰ θελήματος Θεοῦ.)—Through the will of God; called to the apostleship through the same will which originated the Church. (Vers. 5, 9, 11.) Paul always traces all that is good in himself and in the world to the will of God. "*To the saints which are at Ephesus.*" (Gr. τοῖς ἁγίοις.) Christians are called ἅγιοι in the New Testament in three senses. (a) *Generally* as members of a visible and local community devoted to God's service. (Acts ix. 32; xxvi. 10; Rom. xv. 25.) And, as such, united in a common outward profession of faith. (1 Cor. i. 2; see Chrys. on Rom. i. 7.) (b) *More specifically*, as members of a spiritual community. (Col. iii. 12; 1 Peter ii. 9); and (c) as also in many cases having personal and individual sanctity. (Comp. ver. 4; see Fell in loc.) The context will generally show which of these ideas predominates. The salutations like the present ἅγιος appears to be used in its most comprehensive sense, as involving the idea of a *visible* (hence the local predicate), and also (as the complimentary clause καὶ πιστοῖς ἐν Χρ. ver. 1. suggests) that of a *spiritual* and holy community. See Col. i. 2, and especially 1 Cor. i. 2, where defining clauses, involving these different ideas, are grouped round κλητοῖς ἁγίοις (Ellicott.) "*And to the faithful in Christ Jesus.*" (Gr. πιστοῖς ἐν Χριστῷ Ἰησοῦ.) This is only another designation of "*the saints*," and indicates the way by which men become saints or holy ones, namely, by faith in Christ. "*Grace be to you and peace from God our Father.*" (Gr. Χάρις ὑμῖν καὶ εἰρήνη.) These two words must not be regarded as equivalents. The former represents God's love to man, and the latter that peace of mind which results from its right influence on the heart.

HOMILETICS. The text is the inscription, and sets before us three of the greatest things in human life.

I. THE HIGHEST OFFICE IN THE WORLD. "An apostle of Jesus Christ. First: He was a *messenger* of Christ. How great was his master! The messenger of inferior personages are but little esteemed. The messengers of illustrious ones are held in honour. He who represents a king receives something of kingly homage. An apostle is the highest office, inasmuch as he is a representative of "Jesus Christ," the Son of God, the Creator of the universe, and the Head of all principalities and powers. But what was his message? He who bears an important message—a message on

which the interest of a neighbourhood or the destiny of a nation depends will stamp the hearts of men with awe. An apostle delivered the highest message—pardon to the guilty—light to the benighted, freedom to the slave, immortality to the dying, salvation to the lost. Secondly: He was a messenger of Christ by the “*will of God.*” There are many who go out in the name of Christ not according to the Divine will. The Eternal has never called them to a mission so holy and momentous, and they misrepresent the doctrines and the genius of His blessed Son. This was not Paul’s case. He was *called* to be an apostle, “separated unto the Gospel of God.” (Rom. i. 1.) He felt this. “When it pleased God, who separated me from my mother’s womb, and called me by grace,” &c. What office in the world approaches this in sublimity? A messenger of Christ by the “*will of God.*” He who by the will of God is bearing Christ’s message to the hearts of men sustains a position compared with which the most elevated offices amongst men sink into contempt.

II. THE HIGHEST CHARACTERS IN THE WORLD. “To the saints,” &c. Notice, First: *Their designation.* “Saints,” and “faithful.” They are consecrated in soul to truth, and love and God *because* they are faithful. They are made holy through their belief in Christ. All moral excellence in man is derived in this way. Philosophy, history, and the Bible show this. Notice, Secondly: *Their residence*—“Ephesus.” This chief city in Asia Minor was the centre and stronghold of Paganism, it had the temple of Diana, one of the greatest wonders in the world. Its influence upon millions was immense. It appealed to men’s superstition, sensualism, and selfishness. Yet there were Christians there, holy and believing ones. This shows (1.) Man is not necessarily the creature of circumstances. (2.) That a religious life in the presence of Christianity is practicable everywhere. What characters in society are equal to those of genuine Christians? None. They are “lights.” Without them the social heavens would be midnight. “They are living stones.” Without them the social temple would fall to ruins. They are “salt.” Without them the social body would become putrescent and pestilential.

III. THE HIGHEST BLESSINGS IN THE WORLD. "Grace and place." Here are two blessings. First: *Divine favour*. "Grace." The love, the benediction, the approbation of God. What a boon this! Secondly: *Spiritual peace*. "Peace," not insensibility, not stagnation, but a rest of the soul in God. Men through sin have lost peace. "The wicked are like the troubled sea." Men are at war with themselves, society, the universe, God. Through God's love they are atoned to all. "Peace"—sweet word, blessed thing! To the mariner after a storm, to a nation after a war, how blessed! But far more blessed to the soul after a life-war with self and its Maker. "He will keep him in perfect peace whose mind is stayed upon God."

Who will say that there any higher things on earth than are found in this text; and these highest things, thank God, we may all possess. We may all, in a sense, be apostles of Christ. We may be all "saints and faithful." We may all partake of the "grace" of God and possess the blessed "*εἰρήνη*."



Germs of Thought.

THE BYEWAYS OF THE BIBLE.—No. IV.

SUBJECT: *Unbelief in Despair.*

"The chief priests consulted that they might put Lazarus also to death."—John xii. 10.

Analysis of Homily the Seven Hundred and Eighty-Sixth.

FROM this text, and its immediate context, several important truths arise at once. It is clear, *e.g.*, that the resurrection of Lazarus was widely known and reported; otherwise so many persons would not have made a journey specially to see him. It is clear, again, that many of those who went to see and examine, were fully convinced of his resurrection; otherwise their examination would rather have prevented belief in Christ than produced it. (Ver. 11.) And it is evident, further, that the Jewish

priests themselves could neither disprove nor deny that which was so generally believed in ; otherwise, without seeking further means of opposition, they would have done so out of hand. We seem, therefore, to have in our text an account of the consultations of despair ; and of the dreadful degree of evil to which desperate men may be led. It will be instructive to note in this light, I., the great wickedness of the deed designed ; II., the still greater wickedness of its motive. .

I. Note then, first, of the thing designed, that it was the shedding of innocent blood. This assertion is very safe. When we remember the character of that family in Bethany to which Lazarus belonged, and of which he was apparently the ruler and head ; as, also, how he was beloved by our Lord himself, and described by Him as his “friend,” and raised by Him from the dead, we cannot believe him to have been a man who deserved death at their hands ; especially if we add, as seems true, that though they “consulted” to put Lazarus to death, they could not discover any pseudo-legal means even by which to carry out their design. If such rulers could not so strain the law as to reach him, he must have been blameless indeed as to them.

It is also to be observed that he himself had really done nothing whatever to arouse their resentment and ill-will. It was no fault of his (so to speak) that he had been raised from the dead. We can understand, if we cannot admire, the malignity of these men against Christ ; and we know too well, because we see it so often, how some of the worst and most ungovernable descriptions of hatred are stirred up by the success of “the other side,” especially in religion. Many arch-heretics and sceptics are not only opposed with vigour (which is right), on account of their errors, but with vindictiveness also (which is wrong), on account of their prowess. *Per contra*, many a teacher of truth is hated for the spirit and wisdom, as well as for the truth of his words. (Acts vi. 10, &c.) The hatred of the priests for our Lord was exactly of this kind. Being such as they were, the brighter his innocence and goodness, and the more astonishing his wisdom and power, the more the depths of their malice would be stirred. It was hard to say which they hated most, his doctrine or Himself. But what had Lazarus done

to be visited by their hate? He had simply been acted on by the success of another. He had contributed in no degree whatever, by any volition of his own, to Christ's glory. He had not even, as in other Gospel miracles, responded to a miraculous word by his faith. He had been made to live again; that was all. Could he have helped himself if he would?

But this is understating the real truth. If they believed that he had been really raised from the dead (and, if not, why not disprove it, why seek to kill him at all?), there was not only no possible proper ground of offence to them in that fact, but it ought rather to have been a positive defence to him in their eyes. It is something more than ordinary murder to slay a man that has risen from the dead. We know how atrocious a crime it is considered, in the very midst of the atrocities of warfare, to lay violent hands on the wounded. But here were men endeavouring to destroy one whom inexorable death had restored—men worse, therefore, than ordinary murderers, more unfeeling than "horrid war," more exacting than death itself, twice as cruel as the grave. Such was their crime against humanity, as it were. At the root of it, as in all such cases, there lay a greater offence against God. There lay that which is the essence and sum of all sin (Gen. xxxix. 9; Psa. li. 4), the spirit of rebellion against Him, and rebellion, too, of a peculiarly defiant and insolent kind. For they were not only breaking God's law, but they were actually fighting against Him, and seeking to undo, so far as lay in their power, that which they believed He had done. Even supposing, so they said in effect, that God has restored this man to life, we will destroy him again if we can. Be it so, there has been a miracle of mercy; there shall be a miracle of wickedness to correspond.

II. The motive. The consideration of this will show us several further depths in this deep. It is one such depth, for example, to discover that there was a very deliberate design in this matter; and that it was no sudden, hasty, headlong dash into evil by some solitary and greatly tempted sinner, such as would afterwards astonish no one so much as himself. "The chief priests consulted." It was the plan of many men, not of one; men of learning and station; men of priestly station and dig-

nity, sitting in priestly attire to consult. It was the result of deliberation, therefore, not of haste; not an impulse, but a conspiracy; designed in cold blood, not in hot. Further yet, it was only a portion of a wider conspiracy still. This is another depth in this deep. "The chief priests consulted that they might put Lazarus *also* to death." We have examined one chamber of wickedness. That little word is like an unobserved door which suddenly opens, and reveals a second, at least as large as the first. For this murderous design, it shows us, was but an addition, a kind of makeweight, a corollary to a much wider proposition, a mere appendix to a copious volume, a brief codicil to a will. The weapon to be employed on Lazarus was to fall first upon Christ. It was on his account his friend was to die. First, the worker of the miracle, and then, for his sake, its subject; first, the rescuer, and then the rescued: the man that had opened the grave, and the man that had come out of it, were both to be slain.

And what was expected by it all? The putting down one particular teacher of religion—the prevention of the spread of his doctrine. (Ver. 11.) This was their motive; this was their plan for suppressing what they were unable to confute. "This man doeth many miracles"—all men are being convinced by his words—all men are ready to believe in Him—we cannot answer Him, or deny his miracles; let us fall on Him with the sword. In other words, they had made up their minds, and it was the real object of all they designed, to kill the truth itself if they could!

Consider, first, in conclusion, the extreme folly of their designs. As if it were possible to slay opinion with the sword! As though they could subdue One by death who had Himself overcome death just before! As though any physical force could prevail against truth! Perhaps it was the result of this design which taught Gamaliel better. (See Acts v. 38, 39.) Yet how slow men are to adopt his counsel, and how hard to be convinced of the fact that wisdom and truth in reality are only different sides of one thing.

Consider, next, how this subject illustrates the exceeding hardness of man's heart. Luke xvi. 31, may sometimes appear a hard saying. It was experimentally verified in this case.

Lastly, observe the intrinsic wickedness of all persecution for faith's sake, and of all violence done to conscience, whether that of others or our own. It was out of this evil root grew the whole crime of our text. Never employ compulsion about faith ; never refuse to listen to evidence ; never "do evil that good may come." There is no extent of possible evil we may not come to in this way ! There is no moral degradation we may not be brought to if once we begin this descent !

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THE FOREIGN PULPIT.—No. IV.

SUBJECT : *The Holy Disobedience of the Apostles.*

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—Acts iv. 19, 20.

Analysis of Homily the Seven Hundred and Eighty-Seventh.

IF there ever was a time when the word "obedience" needed to be uttered as a word of high dignity, as having the genuine ring of pure metal, that time is now. Not only is it the fact that obedience fails in many directions both civil and domestic, but what is worse, as a principle its obligation is brought in question. In many ears the word is regarded as synonymous with bondage, slavery. This lamentable confusion of ideas is not to be set right by an exaggerated and untrue estimate of human magisterial authority, but only by going back to the exact, divinely-pure, man-ennobling appointments of the Gospel. (Matt. xxii. 21, Rom. xiii. 1, &c., 1 Pet. ii. 13, &c.) It is no small glory of Christianity, that its most faithful adherents were, under the Roman Emperors, and have been, in all ages, the most faithful of *subjects*, and that to-day they are not ashamed to obey and to be subject. Are they therefore in bondage ? Nay, rather, the redeemed of Jesus Christ, his freed-men. In our

text, the apostles are in the attitude of obedience ; their disobedience is, too, a shining example of obedience. No unholy mind is sheltered beneath the holy shield of the apostolic word : “we ought to obey God rather than men.” (Acts v. 29.) We shall discourse then of *the holy disobedience of the apostles.*

I IT WAS DIRECTED AGAINST AN UNHOLY COMMAND. They were to be silent about the name of Jesus. (17, 18.) They who enjoined this command knew well that they had no right to do so ; they could charge them with no wickedness (v. 13) ; against the benevolent deed to the lame man who accompanied them, a silent witness of their deed, as the shadow is a witness of the light, they had nothing to say (v. 14.) They were guided simply by their own arbitrary wills (17), “. . . that *it* spread no further.”

To such manifest arbitrariness, there is, in those that rule to-day, neither the inclination nor the capacity : if it were so, would disobedience be allowable ? It would not be a question of allowable or not, but of *duty* : holy disobedience would be our duty.

II. IT INCLUDED IN ITSELF A HIGHER OBEDIENCE. They had received from their Lord an older, a clear and utterly undeniable command. (Matt. x. 32 ; Acts i. 8.) It was not right *before God* that they should obey here (19), and they would not do it. It was a *moral impossibility* : they could not so forget that which their eyes had seen, and their ears had heard : they could not be silent about that which filled their souls, (20 ; & Matt. xii. 34.)

Can you give utterance to these things—not simply “we ought,” but “we cannot but ;” not the one simply, where deception is easily possible, but the one confirmed and proved by the other ? Then, though you may too be disobedient, you rather are obedient : it is not daring, high-flown vanity—but holy disobedience.

III. IT APPEARS IN A MORE NOBLE FORM. Behold these apostles ! There is no noise or show : there are no pompous words ; no unruly complaining, or scolding, but only plain *frankness* (13.) No concealment or dissembling, but *openness* in declar-

ing that they could, and were willing to suffer the consequences (20); the consequences they could bear in all *patience* (v. 40, &c.) There is becoming *respect* and an attempt at appeasing: a modest appeal to the judges for their own opinion, (19), “. . . judge ye.” Not for a moment did they forget that they stood before the rulers of the people. Compare Acts xxiii. 5. In the face of disobedience, we see the beautiful features of obedience. Contrast, unruly children; . . . “despisers of dominion,” (Jude 8,) making it their business to oppose the powers that be. Corresponding too is the effect. Such holy disobedience.

IV. IT BEARS THE MOST GLORIOUS FRUIT. “Having threatened them *they let them go, &c.* (v. 21, &c.) They could not refuse the apostles their silent esteem. The holiness of the name of Jesus had been made known in the high council: a Gamaliel, (v. 35, &c.), had had his heart pricked. *The people praised God* for what had occurred, as for itself, *the Church was strengthened* in its faith, and made bold and received what had happened as a victory of truth, as fulfilling the counsel of God. And we enjoy the truth of such holy disobedience. They were forbidden, under the menace of punishment, the name of Jesus we praise openly.

Dr. COSACK, *Professor in Königsberg.*

By R. VAUGHAN PRYCE, LL.B., M.A.



SUBJECT: *Christ's Gift.*

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.”—Gal. i. 4.

Analysis of Homily the Seven Hundred and Eighty-Eighth.

THERE is evidently some especial reason why the apostle should have been careful, nay, almost anxious, to introduce thus early into his epistle the cardinal and vital doctrine of the Christian faith, as it is set forth in the language of the text. He even introduces it into the very formula of salutation. “Grace be to you and peace from God the Father, and from our

Lord Jesus Christ, who," it is added, "gave himself for our sins, that he might deliver us from this evil world," &c.

Now the reason is, as it appears to us, easily explicable. In the first instance, there is the intrinsic importance of the dogma. In the doctrine of the atonement, we have, so to say, the very essence of all revealed truth—the pith and marrow of the whole Gospel. It is not the ethics of the New Testament, nor its ecclesiastical polity, nor indeed, its monotheism, which especially characterises the Christian religion. No. The essence, the very quintessence of Christianity, is Christ crucified.

But besides the intrinsic importance of this doctrine, it had also a special importance relatively to the case of the Galatian believers. The Galatian, Macedonian, and Corinthian Churches had been shaken in the faith by the formalist heresy of certain Judaizing teachers. As the reader is aware, they taught what St. Paul terms "another Gospel." "There be some that trouble you," remarks the apostle, "who would pervert the Gospel of Christ." They obscured the doctrine of justification by faith. They taught that it was necessary to be circumcised, necessary to conform to the whole of the Judaic ritual. In brief, religion was metamorphosed into a system of mechanical formalism—a system of rites, ceremonies, and formulas. And the danger was, that these Galatian converts would fall into the error of mistaking the letter for the spirit, the form for the substance. Hence the apostle's anxiety to introduce among his very first utterance, yes, into his very salutation, a clear and explicit statement of that saving Gospel, which seems nearly to have passed away from their recollection in their slavish credence of these Judaizing teachers. He found it necessary again to preach Christ, "who gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father: to whom be glory for ever and ever. Amen." Here, then, we have presented to us several characteristics of the death of Christ, and the end sought to be attained by such death. Observe then:—

I. THE CHARACTERISTICS OF THE REDEEMER'S DEATH. "*Who gave himself for our sins . . . according to the will of God and our Father.*" Now from this statement we learn,

First : That Christ's death was *'gratuitous*. It was a clear gift. "Who gave himself." We do not always realize, as we ought, the gratuitous character of the atonement. Our salvation is a donative. But we, alas ! too frequently try to earn it. We look upon our efforts after goodness too much, as though they were in some way meritorious. We resolve, perhaps, that we will labour for Christ—suffer for Christ. We contemplate, perhaps, alms-giving, sick-visitation, school-teaching, scripture-reading, and the like, as so many recommendations to Divine favour. But in so thinking we forget that salvation is a *gift*, and that what is given, is not as such to be merited. The Gospel is not indeed to be merited, and for a good reason, to wit, that we *could not* so merit it. What saith the Scripture ? "All our righteousness is but as filthy rags." "By the deeds of the law shall no flesh living be justified." "Not of works, lest any man should boast." No ; salvation is free. We cannot purchase it, for it is already purchased. We cannot pay our own ransom money, else why are we slaves, "sold under sin ?" But our ransom is paid, nevertheless. For "ye are bought with a price." "Ye are redeemed, not with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Or to revert to the language of our text—"He (*i.e.*, Christ) gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father." But we learn,

Secondly : That Christ's death was *voluntary*. "Who gave himself." Apparently he was at the mercy of the multitude—the rabble, who cried out, "crucify him, crucify him !" Apparently his fate hung upon the decision of Pontius Pilate. Indeed, that governor seems once even to have entertained this very conviction. St. Luke tells us how Pilate said, "Knowest thou not that I have the power to crucify thee, and have power to release thee ?" But "Jesus answered : thou couldest have no power at all against me except it were given thee from above."

No : the death of Christ was voluntary. The anointed Saviour was at once both the sacrificing high priest and the spotless victim. "*He gave himself* for our sins." Indeed, it could not be otherwise. Compulsion was, under the circum-

stances, impossible. For Christ was sinless. "He made him to be sin for us who knew no sin." The "Prince of this world" (remarkable title) "had come, and had found nothing in him." He had been able to trace no fault, no spot in the precious sin-offering. And, because innocent, the law was powerless against *Him*. The Almighty will compel the guilty to the endurance of penalties, but not so the innocent. And, therefore, except with the Redeemer's own consent, it was impossible that God the Father should require his being punished even in the capacity of a substitute. Hence it is said, "who gave himself," &c. And again, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it up again." Then, too, there could be no compulsion, because Christ was God as well as man. God cannot be compelled. His is the highest will. He cannot be coerced. To suppose that Christ's death was *involuntary*, is to suppose more Gods than one, or else to suppose that Christ was not very God. But we learn further,

Thirdly : That Christ's death was *vicarious*. { "Who gave himself *for our sins*." Here it may be observed that apart from any critical considerations, the text clearly teaches the *substitutional* character of the Redeemer's sufferings and death upon the cross. Christ must be understood to have died in the room and stead of the sinner. In the expressive words of the prophet Isaiah, "He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and by his stripes we are healed." St. Peter in like manner teaches us that Christ "suffered for sins, the just for (*ὑπέρ* the same preposition employed in the text) the unjust that he might bring us to God." But not only was Christ's death gratuitous, voluntary, and vicarious, but we learn from the text,

Fourthly : That it was "according to the will of God and our Father." "I came," saith the Saviour, "not to do mine own will : but the will of him that sent me." God the Father is as much concerned in our redemption as is God the Son. As our Redeemer, in fact, Christ is also the *Shiloh*, that is, the *sent*. Hence, in the epistle to the Hebrews He is called "the *apostle* and high priest of our profession." Hence God the Father is

also represented as having "given his Son," just as in the text the Son is represented to have "given himself." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them." Our redemption, therefore, is not the exclusive act or wish of any one of the persons of the adorable Trinity. Each has willed it. Each has conspired in its execution. Each has discharged his own individual office. The Father sends, the Son is the *Shiloh*, or *the sent*, and the Holy Ghost is the Paraclete, the Comforter, the Advocate with the Father, and the Architect and Upbuilder of the Church. Hence when Christ "gave himself for our sins," it was "according to the will of God and our Father." But now observe—

II. THE END SOUGHT TO BE ATTAINED BY SUCH DEATH OF CHRIST. "That he might deliver us from this 'present evil world,' or more literally, "that he might *select* and *separate* us from this present evil world." The word rendered "world," means properly an "age"—*αἰών*, and so Locke understood by "this present evil world," the Mosaic as contradistinguished from the Messianic age. Rosenmüller has taken nearly the same view. Bishop Blomfield, however, understands it more widely of "this present state of being" as being one of sin and consequent suffering. And certainly this view tallies better with the language of Scripture in other places.

"The world," it may be remembered, is one of that "triple alliance" against which the Christian is called to contend. We are taught that there exists an irreconcilable antagonism between Christ and that which is Christian, and the world and that which is worldly. "Marvel not," are the words of our Saviour, "if the world hate you," &c. And then again as to the danger of becoming like the world, there are left upon record the most solemn precepts and warnings. For example, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." Again we are assured that "the

friendship of the world is enmity with God," and that "whoso will be a friend of the world is the enemy of God."

The fact is, that the world represents sin in the objective, sin in its outgrowth, sin in its issues. It represents its vast array of external forces, its allurements, arts, blandishments, and deceptions. And such being the case, our Saviour Christ's aim and purpose was to create us an elect body, not physically, but morally and spiritually separate from the world. "I pray not that thou wouldest take them out of the world, but that thou wouldest keep them from the evil which is in the world." Hence, all true Christians are *the elect*, that is, are selected and separated from the world.

And this moral and spiritual separation, which thus has effect, is emblematic and prophetic of that total and everlasting separation between the good and the evil, which will take place when the righteous shall be set upon the right hand, and the wicked on the left, and when the former shall be welcomed into quiet pastures beside living waters, while the latter shall be banished into the outer darkness, where there shall be "weeping, and wailing, and gnashing of teeth."

And now, in conclusion, for a few plain and pertinent inquiries. How do we stand in this matter? Have we ever realised the death of Christ in its rich and manifold significance? Have we accepted it as a *gift*, carefully shunning the erroneous effort to in any wise or in any degree save ourselves? Have we blessed God for a free salvation—for the reviving and refreshing "wine" and "milk" of the Gospel, which are "without money and without price?"

Have we also realised the vicarious character of Christ's sufferings? Have we realised that when "he gave himself," he gave Himself "*for our sins*?" And have we also remembered that God the Father is as deeply interested in our redemption as God the Son; that the Almighty Father is our friend, not our enemy, and is seeking our reconciliation to Himself, rather than needing to be reconciled to us?

And then have we shown by our lives that we are in very deed and of a truth Christ's true followers? Are we "bringing forth works meet for repentance?" Are we "walking not after the flesh, but after the spirit?" Has the full intention of the

Saviour—to wit, our separation from secularism, been effected in our behalf? Is the line of demarcation between us and the world clearly and boldly defined? Are we so separate, so distinct as that we have become “a peculiar people (*i.e.*, unlike the multitude) zealous of good works?” Are we thus of the true Church?—the true *ecclesia*, which, as the name signifies, has been *called out* from the world? Because, if not, in as far as we are concerned, Jesus Christ has, so to say, died in vain. For if He has not separated us in life, in thought, in sympathy, in hope, in aspiration, in desire, yea, in all things, from the world, He has done nothing. His mission has failed, in our instance, at the least. For what, think you, was the grand aim kept in view by the Redeemer in all his sufferings? What but that He might “purify us unto Himself!”—that He might teach us to live above the world, aiming at a higher life beyond? “He died,” but for what? “That they which henceforth live, should live not unto themselves, but unto him who died for them, and rose again.” Yes; he “gave himself”—to recur once more to the language of our text—“for our sins, that (and here observe is the ultimatum) he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.”

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Biblical Criticisms.

A Classification of the Gospel Parables.

“Πάντα δισδά, ἐν κατέναντι τοῦ ἐνός
Καὶ οὐκ ἐποίησεν ἑλλείπον.”—Ecclus. xlii. 24.

WE have already endeavoured to discover in the combination of the Gospel-miracles the laws of Divine interference for the redemption of man, and the proofs of the universality of the Saviour's power; it will be our object now to point out the converse truths from a consideration of the parables: in them we shall seek to mark the lessons which we may learn from the natural world on the progress and scope of Revelation, and

the testimony which man's own heart renders to the Christian morality. Thus it is that the miracles and parables are exactly correlative to each other: in the one we see the personality and power of the Worker, and in the other the generality and constancy of the Work; in the one we are led to refer the ordinary events of life to God, and in the other to consider their relation to man; in the one we are led to regard the manifoldness of Providence, and in the other to recognise the instructiveness of the universe.

The parables in the Gospels may be presented in the following classification, if we consider the sources from which they are drawn:

I. PARABLES DRAWN FROM THE MATERIAL WORLD. 1. The Sources of the Elements of natural or spiritual Life: (a) The Power of Good. *The Sower*: Matt. xiii. 3—8; Mark iv. 4—8; Luke viii. 5—8. (β) The Power of Evil. *The Tares*: Matt. xiii. 24—30. 2. The mode of their Development silent and mysterious. *The Seed growing secretly*: Mark iv. 26—29. 3. The Fulness of their Development: (a) An outward Growth. *The Mustard-seed*: Matt. xiii. 31—32; Mark iv. 30—32; Luke xiii. 18, 19. (β) An inward Change. *The Leaven*: Matt. xiii. 33; Luke xiii. 20, 21.

II. PARABLES DRAWN FROM THE RELATIONS OF MAN. 1. To the lower world, as explaining his Connection also with higher Beings,* while he (a) destroys the worthless (*σάρρα*). *The Dragnet*: Matt. xiii. 47—50. (β) Labours with the unfruitful. *The barren Fig-tree*: Luke xiii. 6—9. (γ) Seeks to reclaim the lost, whether it has been lost (1) By its own Wandering. *The lost Sheep*: Matt. xviii. 12—14; Luke xv. 3—7. (2) By his Carelessness. *The lost Drachma*: Luke xv. 8—10. 2. To his Fellow-men: (a) In the Family, from the higher to the lower, as explaining his personal relations to God: (1) Mercy. *The unmerciful Servant*: Matt. xviii. 23—35. *Correlative*: Gratitude. *The two Debtors*: Luke vii. 41—43. (2) Forgiveness. *The prodigal Son*: Luke xv. 11—32. *Correlative*: Obedience. *The two Sons*: Matt. xxi. 28—32. (β) In social Life, as explaining his Relations to the Church: (1) Zeal in the Petition for Blessings: (a) For others. *The Friend at Midnight*: Luke xi. 5—8. (b) For ourselves. *The unjust Judge*: Luke

* Cf. Matt. xiii. 49, 50; Luke xv. 7 (*χαρὰ ἔσται ἐν τῷ οὐρανῷ* when the Redemption was accomplished); Luke xv. 10 (*χαρὰ γίνεταί ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ* when the careless within the existing Church were awakened). It is easy to see why there is no corresponding clause in "the Prodigal Son."

xviii. 1—8. (2) Patience in the Course of Life: (a) For others, Endurance. *The ten Virgins*: Matt. xxv. 1—13. (b) In ourselves, Self-denial. *The lower Seats*: Luke xiv. 7—11. (3) Regard for outward Ordinances: (a) As a Feeling from within. *The great Supper*: Luke xiv. 15—24. (b) As required by their Dignity. *The King's Marriage-feast*: Matt. xxii. 1—14. (γ) In regard to his Means, as explaining the Devotion of our Endowments to God's Service: (1) Thoughtfulness in planning his Works, as to (a) His own power: *Absolutely*. *The Tower-builder*: Luke xiv. 28—30. *Relatively*. *The King making War*: Luke xiv. 31—33. (b) Their Effects on others. *The unjust Steward*: Luke xvi. 1—9. (2) In his Works. (a) As to himself, Fruitfulness: *Absolutely*. *The Talents*: Matt. xxv. 14—30. *Relatively*. *The Pounds*: Luke xix. 11—27. (b) As to others, Unselfishness. *The wicked Husbandmen*: Matt. xxi. 33—44; Mark xii. 1—12; Luke xx. 9—18. (3) After the completion of his Works: (a) As to himself, Humility. *The unprofitable Servants*: Luke xvii. 7—10. (b) As to others, Dependence. *The Labourers in the Vineyard*: Matt. xx. 1—16. 3. To Providence, as teaching that spiritually as well as temporally Advantages imply Duties, whether we obtain them (a) Unexpectedly. *The hid Treasure*: Matt. xiii. 44. (β) After a zealous Search. *The Man seeking Pearls*: Matt. xiii. 45—46. (γ) By natural Inheritance. *The rich Fool*: Luke xii. 16—21.

There are still remaining three symbolic narratives which are usually ranked as Parables:—"The Publican and Pharisee," "The Good Samaritan," and "The Rich Man and Lazarus." These, however, in their primary reference give direct patterns for action, and in their secondary meaning apply to classes and not to individuals. It seems as if we may read in them the opposition of Christianity to Judaism, in its essential Spirituality, in its universal Love, and in its outward Lowliness.

B. F. WESTCOTT, M.A.

THOUGHT.

Thought—what is it? Clearly, nothing that is, or that is in itself dependent upon, matter. Yet are we entirely beholden to matter for our power of communicating thought. It is spoken—we receive it through the agitation of the air by sound; it is written—we receive it by the stains made by some colouring matter on paper. Yet that which is received in each case is as entirely distinct from any sounds or any written characters as the spirit is from the body. It is a spiritual thing; and, when once received into the mind, subsists there independently of any material medium.

HENRY ALFORD, D.D.

The Preacher's Finger-Post.

EVIL HABITS A GREAT DIFFICULTY TO REFORMATION OF LIFE.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23.

HABIT is the subject which these remarkable words force on our attention. Habit may be looked on in three aspects. First: *As a necessary law.* Habit may be defined as "a tendency or aptitude for the performance of certain actions acquired by custom, or a frequent repetition of the same act." By a principle in our nature two things take place in the history of our active life. (1) A *facility* of performing an act in proportion to its repetition. The oftener we do a thing the more easy is its accomplishment. (2) A *tendency* grows up in us to repeat what we have often done. An inclination runs towards oft-repeated acts. These two things enter into the essence of habit. Habit may be looked upon—Secondly: *As a beneficent law.* The kindness of God is manifest in its existence. It is because acts grow *easier* and generally more *attractive* the oftener they are performed, that men advance in the arts, the sciences, the morality, and the religion of life. If men handled a matter the second or third

time exactly in the same manner and with the same interest as they did at first, there would be no possibility of improvement. "Habit," says Carlyle, "is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances our miserablest weakness. Let me go once scanning my way with any earnestness of outlook, and successfully arriving, my footsteps are an invitation to me a second time to go by the same way; it is easier than any other way. Habit is one formal fundamental law—habit and imitation—there is nothing more perennial in us than these two. They are the source of all working, and all apprenticeship, of all practice, and all learning in this world." Habit may be looked upon—Thirdly: *As an abused law.* The text is a strong expression of its abuse. "Can the Ethiopian change his skin, or the leopard his spots? Then ye also may do good who are accustomed to do evil." The words of course are not to be taken in an absolutely unqualified sense. They must be interpreted as we interpret other passages, such as, "it is easier for a camel to go through the eye of a needle than a rich man to enter the

kingdom of God." As rich men have been saved, so men who have been "accustomed to do evil" have become accustomed to do good. The idea is great difficulty. *Our subject is the difficulty of converting old sinners, men "accustomed to do evil."* We offer three remarks concerning this difficulty.

I. IT IS A SELF-CREATED DIFFICULTY. The habits of a brute are not self-created. They are the necessary impulses of his organization. Not so with man. He forms his own habits. Habit is but an accumulation of acts, and in each of the aggregate acts the actor was free. The *consciousness* of every sinner bears testimony to this. There is no drunkard, gambler, debauchee, swearer, on the face of the earth whose conscience would not give the lie to the assertion that he is what he is by the necessity of his nature. The sinner himself feels that he has given his moral complexion the Ethiopian stain, and painted his character with the leopard spots. This fact shows (1) The moral force of human nature. What a power is this! Man forging chains to manacle his spirit, creating a despot to control his energies and his destiny. (2) The egregious folly of wickedness. Sin is folly. It makes man his own enemy, tyrant, destroyer.

II. IT IS A GRADUALLY AUG-

MENTING DIFFICULTY. The longer a man pursues a certain course of conduct, whether it be good or bad, the more wedded he becomes to it, and the less power he has of abandoning it. Every time an action is repeated, a new web has been woven binding us to it. Habit is a cord. It is strengthened with every action. At first it is as fine as silk, and can be broken with but little effort. As it proceeds it becomes a cable strong enough to hold a man of war, steady amidst boisterous billows and furious winds. Habit is a momentum. It increases with motion. At first a child's hand can arrest the progress. As the motion increases it gets a power difficult for an army of giants to overcome. Habit is a river, at its head spring you can arrest its progress with ease, and turn it in any direction you please, but as it approaches the ocean it defies opposition, and rolls with a thunderous majesty into the sea. The increasing power of evil habits is appallingly demonstrated in the history of conversions. The majority of the members of all churches are those who are converted in youth. The first disciples of Christ were young men. Those who by the preaching of the Gospel are brought into fellowship with the good after the age of forty, are but like the scattered grapes on the outmost branches after the vin-

tage is over—only one here and there. This fact serves three purposes. First *The awful condition of the sinner.* Secondly: *The urgency for an immediate decision.* Procrastination is folly. Thirdly: *The necessity of the special prayers of the Church on behalf of aged sinners.*

III. IT IS A POSSIBLY CONQUERABLE DIFFICULTY. Although the conversion of an old sinner is confessedly a great difficulty, thank God it is not insurmountable. First: *The history of conversions shows the possibility of overcoming this difficulty.* There are cases, though few, within the observation of most ministers, of old sinners who have been “accustomed to do evil,” been brought to a saving knowledge of the truth. They “have put off the old man with its corruptions and lusts,” and put on the new one, which after God is created in righteousness and true holiness. Secondly: *The mightiness of Christ shows the possibility of overcoming this difficulty.* Christ is mighty to save. He saves to the uttermost. Uttermost in relation to the enormity of the sin—uttermost in relation to the age of the sinner. The sight of an old sinner is indeed one of the most awful sights in the world. “Observe that withered and solitary oak. It is stripped of its branches by the hand of time. The rains descend upon it, the sun throws his genial

rays upon its top, and upon its roots; but it has no life and verdure; and the more the sun shines, and the rains descend, the more dry and seared does it become. Such is the aged sinner. His habits are so deeply rooted, and the light of truth, and the dews, and rains of divine mercy have fallen upon him so long, that they serve rather to dry up his moral sensibilities, and leave him like fuel for the flames.”

Brothers, habit is of the utmost importance to us all. Every action in life is to the character as the sculptor's touch to the marble, tending to completion. As after a thousand blows and delicate touches with the chisel, the artist brings out on the rough block the human form and face divine, so after repeated acts of the man, there comes forth from his soul a character either like unto the image of God, or resembling him who is “the father of lies.”

CHRIST SACRIFICED IN ETERNITY.

“Lamb slain from the foundation of the world.”—Rev. xiii. 8.

WITHOUT offering any preliminary remarks as to the mysteries of the book, or the meaning of the context, I shall merely note a few general facts which the text suggests. As I do not see any good reason for regarding the words “*from the foundation of the world,*” as

belonging to "*written*," I shall take them as they stand as belonging to the "*slain*." The idea announced, therefore, is that Christ was in a sense *slain* before all time. The words seem parallel to those in Peter, "who verily was foreordained before the foundation of the world." When was the foundation of the world? Geology takes us back into the abyss of ages, from which no definite period can be reached. But *before* that Christ was "*slain*." We conclude from this wonderful declaration,

I. THAT THE THINGS THAT ARE TO HAPPEN IN THE UNIVERSE IN THE MOST DISTANT FUTURE, ARE TO GOD AS FACTS ALREADY ACCOMPLISHED. As a fact in this world's history, the crucifixion of Christ was enacted about eighteen centuries ago, and yet here it is declared to have occurred before all time, before any creature existed when He lived alone in the solitudes of eternity. Two things are here disclosed. First: *That God's intelligence is infinite.* He knows not only all that *has* been, and all that *is*, but all that ever *will be*. All the generations that are yet to appear on this earth, with their commerce, politics, literature, religions, are facts to him. All the worlds and systems which are yet to be launched into immensity, are to him realities. The slaying of Christ on Calvary was a fact to him—ages

before his purpose becomes realised to men.

"Eternity, with all its years,
Stands open to Thy view;
To Thee, great God, there's nothing
old appears,
To Thee there's nothing new."

Secondly: *That God's purposes are unfrustrable.* Christ's death was according to God's eternal decree. (1 Peter i. 20, 21.) It was his "determinate counsel." And after millions of ages it was accomplished. What God has purposed must come to pass—the conversion of the world, the resurrection of the dead, the transactions of the judgment day, &c., all are inevitable things. "Heaven and earth shall pass away," &c.

II. THAT THE PRINCIPLE OF SELF-SACRIFICING LOVE IS AN ETERNAL PRINCIPLE IN THE CREATION. Here it is in the mind of God before all worlds. Christ was "*slain before the foundation of the world*." Self-sacrificing love is a new and a rare thing to us, the men of this little planet, because we have fallen from the eternal order of things, but it is an *old* and common principle in God's creation. First: *It is the root of the universe.* What is the creation but love going forth in infinite gifts? Every life that breathes, every plant that blooms, every star that shines, is a gift of love. Secondly: *It is typified in all material existences.* Where is there a thing to be found throughout the vast

domain of nature that is made for itself? All existences work, live, and die, for the good of others. "The several kingdoms of nature depend on, and therefore help, each other. The mineral is the solid basis on which is spread out the vegetable—the body that its vesture clothes. The vegetable directly nourishes the animal. The tree does not grow for itself; it cradles the birds, and feeds animated races, and shades the traveller till he blesses it. Of all the thousand and ninety species of plants that Botany has classified, not one, from the vast oak to the weed that springs out of its mould, and the moss that clings to its bark, but takes its appointed place in a related family. The atmosphere would lose its salubrity but for the salt and the bitter sea. The ground would catch no fertilizing streams, if the clouds did not kindly drop them from the sky. The flowers wait for the falling light before they unveil their beauty. All growing things are buttressed up by the vast ribs of everlasting granite that sleep in sunless caverns. Heat, electricity, magnetism, attraction, send their subtle powers through nature, and play through all its works, as unseen and silent as the Eternal Spirit they bear witness of. Everything helps. Everything is helped. Thirdly: *It agrees with the moral constitution of the soul.* The soul is

so formed (1), that it can recognise nothing morally praiseworthy that does not spring from it. Disinterestedness must be the soul of any conduct it can heartily commend. (2.) Its conscience can approve of no act of its own that is not inspired by it. Our consciences have not a single smile for the avaricious and self-seeking. (3.) Its happiness can be realized only as it is controlled by it. "He that seeketh his life, shall lose it; he that loseth his life, shall find it." Self-oblivious benevolence is the fountain of human joy. This eternal principle of self-sacrificing love we must have in us before we can be saved; it is, in fact, salvation. "*Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you.*" The "flesh and blood" here stand for the vitality of Christ. And what was this moral life—the moral essence of Christ—the soul of his soul—his moral blood? *Self-sacrificing love.* And this we must get into us, or die.

III. THAT REDEMPTION IS NO AFTER THOUGHT IN THE ARRANGEMENTS OF THE UNIVERSE. It is true that the slain Lamb of Calvary came to meet and master an evil—the world's depravity. He came to put away sin by the sacrifice of Himself. But it was all according to the eternal order of things. Miserably narrow and God-degrading ideas of Christ's work are popular in

the pulpits of some of the sects. Sometimes it is spoken of as an expedient which the Almighty took a long time to contrive in order to overcome a state of things that had sprung up in his kingdom. Like some human king, He had a great deal to do in order to hit upon the best plan to "harmonise his attributes," to reconcile mercy to justice, to maintain the order of his Government, and at the same time save and forgive repentant rebels. And sometimes it is so spoken of as if the original system which God established with humanity was defective, did not work well, broke down, and thus not only disappointed the Creator, but taxed his wisdom greatly in order to invent an expedient that should meet the difficulty. Away with such notions. They are repugnant to reason, they are an insult to Omniscience, they are a libel on the Gospel, they are obstructive to Christianity. First: God *foresaw* the fall from eternity. This is an undeniable fact. Why did He not prevent it? Ah! why? Still, why? Why? for ever here. Secondly: God *ordained* the remedy from eternity. Redemption was no after thought, it is an essential part, and perhaps a primary part of the original scheme of the universe. All that are redeemed to moral order, rectitude and peace by Christ are so redeemed "according to his

own purpose and grace which was given us in Christ Jesus before the world began."

IV. THAT OUR PLANET WAS PROBABLY FORMED FOR THE SPECIAL PURPOSE OF BECOMING THE THEATRE OF GOD'S REDEMPTIVE LOVE TO MAN. This is saying more than that Christ came into the world. There are men who argue *from the littleness of this planet the absurdity of this*. But material magnitude is nothing to God—spiritual existences and moral facts are *vital*ly interesting to Him. But the text leads us beyond—leads us to believe that this world was made for the express purpose. As God had the idea of redemption before the "foundation of the world," and as the idea is being worked out here, is it not probable that this idea guided Him in its formation? Small in bulk as our planet is, when compared with that of other orbs that roll in splendour under the eye of God, it has a grand moral distinction. Its dust formed, its fruits fed the body of the Son of God, Here He lived, laboured, suffered, and was buried, and here his grand work is being carried on. If it be moral facts that give importance to places, is there a more important spot than this earth? Here "unto the principalities and powers of heavenly places might be known by the Church the manifold wisdom of God, according to the eternal pur-

pose which he purposed in Christ Jesus our Lord."

THE GOSPEL PREACHED TO THE POOR.

"To the poor the gospel is preached."—Luke vii. 27.

It is a fact that Christ did preach the Gospel to the poor. "The common people heard Him gladly." And it is a fact that the Gospel has ever since been preached to the poor. This fact is suggestive of several things.

I. THE DIVINITY OF THE GOSPEL. Christ now gives the fact as a proof of this. There have been in all ages those who have set themselves up as teachers and reformers, but their attention has always been mainly to the wealthy and opulent in society. The only one through the long history of ages who directed his attention to the poor, was Jesus Christ. A fact so singular is certainly suggestive of divinity. The fact is suggestive of—

II. THE SIMPLICITY OF THE GOSPEL. The intellects of the poor are generally ill-informed, and ill-trained, yet they have common sense and common reflections, and having these they can appreciate the Gospel. The story of Jesus can be appreciated by a rustic as well as a sage; it speaks to the heart. The fact is suggestive of—

III. THE MERCY OF THE GOSPEL. The poor need sym-

pathy, succour, consolation. The Gospel abounds with all this, and hence it goes to the poor. The fact also suggests—

IV. THE HUMANITY OF THE GOSPEL. The Gospel values man as man. It concerns itself not with classes, and sects, but with man.

MAN AND MERCY.

"As for man, his days are as grass; as a flower of the field, so he flourisheth," &c.—Psa. ciii. 15—19.

THESE passages form a beautiful contrast between man's life and God's mercy. The points in the contrast run thus:

I. THERE IS A CONTRAST IN THEIR STRENGTH. As for man his days are as grass, but the mercy of the Lord is from everlasting to everlasting. *Man's life is weak.* All men in all places and at all times are like grass. Princes, nobles, monarchs, and armies, are like grass, and will soon pass away. But the mercy of the Lord is not weak, feeble, and easily consumed; it is almighty. The almightiness of mercy is proved by its wonderful achievements. The infinite gap effected by sin between God and man—the distance in feeling, in opinion, in thought, in love, in aim, none but the Infinite Himself could measure and span. But mercy brought the offended parties together, and annihilated the distance. "But now in Christ

Jesus ye who sometime were afar off are made nigh by the blood of Christ." Mercy united heaven and earth together—reconciled God and man in Christ. Mercy is stronger than the devil, stronger than man. "No man can pluck them out of my hand." *Man's life is a disappointment.* "As for man, his days are like grass." Grass soon withers away. Such is human life. It is frail, and full of disappointments. Parents, children, statesmen, warriors, ministers, all ranks of life, drink of the bitter cup of disappointment. Sometimes, human life is Cain, acquisition, and sometimes Abel, vanity, emptiness, and disappointment. But God's mercy is everlastingly green. "Blessed is the man that trusteth in the Lord," he shall not be confounded. The fair prospects of good hope shall not be blighted. "These all die in faith."

II. A CONTRAST IN THEIR BEAUTY. "As a flower of the field so he flourisheth. But the mercy of the Lord is from everlasting to everlasting." "All flesh is grass, and all the goodliness thereof is as the flower of the field." This figure refers to human beauty. The apostle calls the beauty of man his glory. (1 Peter i. 24.) Man's glory is his health, energy, beauty, talent, wisdom. His vigour is soon gone; his beauty fades, his wisdom ceases, and he falls like the flower to

the dust. But "the beauty of the Lord"—the beauty of holiness—the beauty of mercy never fades away. The fountains of living waters will never be turned into Marah. The tree of life and its healing leaves will never decay. Heaven and all its glory will never experience any barren autumn. Mercy has embellished the celestial abode with her variegated beauty. (Heb. ix. 23.) The inheritance of the saints in light is incorruptible, undefiled, and that fadeth not away.

III. A CONTRAST IN THEIR DURATION. "And the place thereof shall know him no more." "But the mercy of the Lord is from everlasting to everlasting unto them that fear Him, and his righteousness upon children's children." Man's absence from this world is but little felt, and his name is soon forgotten. As the waters cover the mighty ocean, so the coming generation steps in and fills the place of the preceding as fast as it disappears. This leads us to remark (1) That man cannot carry out his designs after death, but mercy executes her plans independent of his presence. Mercy is present in both worlds. When the pious parents are carried safe to heaven, God's tender mercy remains with the motherless children, his righteousness unto children's children. (2) Mercy distributes her invaluable bless-

ings among families throughout all generations. "To such as keep his covenant, and to those that remember his commandments to do them."

Builth.

J. J.

MARTYRDOM OF STEPHEN.

And, when he had said this, he fell asleep. And Saul was consenting unto his execution [*avapeois*]."
—Acts vii. 60, viii. 1.

EXPLAIN Stephen's character as described in chapters vi. 5, 8, and vii. 55, full of faith and power, full of the Holy Ghost. Consider—

I. STEPHEN AS A MARTYR.

(1.) A martyr on account of his *Christianity*. He was the *first* Christian martyr and the *only* one whose martyrdom is related at length in the New Testament. Concealment of sepulchres of Moses and Aaron, strikingly paralleled by the utter silence of the New Testament respecting the martyrdom of the first preachers. Brief reference to one or two, *e.g.*, James, Antipas; but only that of Stephen is related in any detail. The scriptural writers exalt heroism and Christian principle, but ignore mere saint and relic worship. Contrast the subsequent legend of the Stephanic relics. (2.) A martyr on account of his *anti-ritualism*. The charge against him in the Jewish council was that he spoke against the holy place, and strove to change the rites

of Moses. And his speech in chap. vii. shows that Christ in his spiritual power not only *fulfilled* but *supplanted* the Mosaic ritual. (See Smith's Dict. Art. Stephen.) (3.) A martyr to his *nonconformity*. He seceded from the old style of religion.

II. THE CHRISTIAN'S ESTIMATE OF A MARTYR'S DEATH. A contrast this to the persecutor's estimate—"fell asleep." The persecutor says: "Ah, that is over, he is dead, one more enemy out of my path." The Christian may reply, "Nay, he sleepeth, his real power and influence now begin." (Compare Matt. xiv. 2.) (1.) Every good man falls asleep in the sense that his works and influence live after him. (2.) The "blood of the martyrs is the seed of the Church." Illustrate from early persecution scattering the disciples from Jerusalem into surrounding regions, chap. viii. 2, &c., so specially mark the subjective influence of Stephen's death as a means towards Paul's conversion. (Compare chap. xxii. 20.) Paul developed the very principles for which Stephen died. "Si Stephanus non orasset, ecclesia Paulum non haberet." —Augustine. (3.) The full sense of the contrast can only be realised in the thought of a resurrection. David "fell asleep." Christ likened death to sleep. The resurrection morn awakes the Church to eternal day. Enforce in con-

clusion the need of Christian principle and heroism. A grand thing to "fall asleep" in Jesus on account of fidelity to Him.

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A GOOD LIFE.

"It is good to be zealously affected always in a good thing."—Gal. iv. 18.

THERE is nothing in all the world so desirable, so lovely as goodness. The apostle strove to bring up the churches to the standard of goodness.

I. THE NATURE OF A GOOD LIFE. A "good thing." It includes : 1. *Holiness*, the possession of holiness, and the diffusion of holiness. For this a good man prays, fights, and longs. 2. *Usefulness*. A good life finds a thousand ways of usefulness. Wide fields are ever presenting themselves. 3. *Heaven*. A good life has an eye to the recompense of the reward—seeks the "well done" of the great Judge.

II. THE EARNESTNESS OF A GOOD LIFE. "Zealously affected." The zeal here commended is holy warmth, intense ardour for the right. It is the offspring of wisdom and love, and inseparable from goodness. 1. *It is godly*. Ungodly zeal has cursed the Church and the world. 2. *It is intelligent*. Israel had a zeal of God not according to knowledge. 3. *It is sympathetic*. Seeks to remove the burdens, heal the

diseases, and drive away the sorrows of humanity. 4. *It is constant*. Circumstances may damp, but cannot extinguish it. In conclusion. A good life only will answer the end of your being. A good life only will secure the favour of God, and a place in heaven. A good life is the best legacy you can leave to the world.

T. WILKINSON.

RELIGIOUS INQUIRY.—No. 7.

"Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," &c.—John i. 45—51.

FIRST: *Religious inquiry is rendered necessary by prejudices*. "Can any good thing come out of Nazareth." Observe the causes of prejudice. SECONDLY: *Religious inquiry ought to be encouraged by Christians*. "Come and see." WHY? THIRDLY: *Religious inquiry is itself an excellency*. Christ commended it. "Behold an Israelite indeed in whom there is no guile." FOURTHLY: *Religious inquiry should issue in the profession of Christ*. "Rabbi, thou art the Son of God, thou art the King of Israel." FIFTHLY: *Religious inquiry is rewarded by glorious discoveries*. "Hereafter ye shall see heaven open and the angel of God ascending and descending upon the Son of Man." CALEB MORRIS.

Seeds of Sermons on the Book of Proverbs.

(No. CLIX.)

MODEL MONARCHS.

"A divine sentence is in the lips of the king; his mouth transgresseth not in judgment. A just weight and balance are the Lord's; all the weights of the bag are his work. It is an abomination to kings to commit wickedness: for the throne is established by righteousness. Righteous lips are the delight of kings; and they love him that speaketh right. The wrath of a king is as messengers of death; but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain."—Prov. xvi. 10—15.

THE Bible often speaks of kings as of parents and other relations, not as they are actually found in human life, but as they *ought* to be—the *ideals* are sketched. Thus we are commanded to honour our parents, which command implies that our parents are honour-worthy. It would be an offence to human nature, an offence to God and the universe to honour some parents. Thus when we are commanded to honour kings it implies that the kings have in their character and procedure that which is adapted to call forth the reverence of souls. All that is divine within and without us calls upon us to loathe and condemn some of the kings, alas! that figure on the page of human history. The sketch which Paul gives of rulers in Rom. xiii. is not that of actual rulers, but of ideal ones. It is the "higher powers," that are "ordained of God," and that are a "terror not to the good works, but to the evil." It is the ruler who is "a minister of God for good" that he "commands every soul to be subject to." * Solomon in this passage sketches such a

King. Four particulars he gives concerning him.

I. HE SPEAKS THE RIGHT. "A divine sentence is in the lips of the king; his mouth transgresseth not in judgment." Every man is morally bound to be veracious in expressions. But the high office of a king increases the obligation. "A divine sentence" includes two things. First: *Truth in expression*, i.e., *veracity*, a sentence that expresses the real meaning of the *speaker*, no more and no less. No sentence can be regarded as "divine" that is not the true exponent of the speaker's soul. It includes also, Secondly: *Truth in meaning*. The meaning of the speaker, his thought, feeling, purpose, should be in accordance with the eternal reality of things. A man may be veracious and yet false, although his words may be true to his soul, his soul may be untrue to eternal facts. No sentence can be considered a "divine sentence" that does not include these two things. A true king, therefore, is a divine man; emphatically the "minister of God." His sympathies must be in keeping with the eternal purpose, his judgments ruled by the eternal law, and his pronouncements in keeping with both, and thus his mouth "transgresseth not in judgment."

II. "HE JUDGES THE RIGHT." "A just weight and balance are the Lord's; all the weights of the bag are his work." This sentence is evidently intended to characterise the true king. The passage means, First: *That God demands social rectitude*. All impositions, double-dealings, over-reaching, hard bargains struck with over-grasping shrewdness, are enormities in the

* See HOMILIST, vol. i., second series, p. 141.

sight of Heaven and condemned in the Scriptures. (Lev. xix. 36; Matt. vii. 12; Phil. iv. 8.) Secondly: *That a true king is a minister of social rectitude.* He sees that equity is done between man and man. He enforces equity not merely by his laws but by his example too. His prerogative is to be so employed that the golden rule is acted out, "Whatsoever ye would that men should do," &c.

III. HE FEELS THE RIGHT. "It is an abomination to kings to commit wickedness: for the throne is established by righteousness." "Wickedness" in all its forms of falsehood, fraud, oppression, greed, cruelty, is an abomination to the heart of the true king, the God-made king. "The God of Israel said, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining of rain." Shakespeare's idea of a true king was somewhat fashioned thus: "The king-becoming graces are justice, verity, temperance, stable-ness, bounty, perseverance, mercy, lowliness, devotion, patience, courage, fortitude." The verse suggests two things. First: *That the loathing of wickedness in a king is the pursuit of righteousness.* Loathing the wrong ever springs from loving the right. Secondly: *That the pursuit of righteousness in a king is the stability of his throne.* No throne can stand long where righteousness is disregarded, where wickedness is practised and countenanced. No bayonets, swords, or armaments, bulwarks, can sustain a throne long where virtue is ignored. The nation from whose heart virtue is gone, in whose soul vice runs riot, has its throne built on gunpowder.

IV. HE VINDICATES THE RIGHT. How? First: *By approving the right in his subjects.* "Righteous lips are the delights of kings; and

they love him that speaketh right." This accords not with the actual character of kings either as they appear in the history of the past, or in their present conduct throughout Europe and the world. Actual kings have generally approved of the flatteries and falsehoods of courtiers, and sycophants, and parasites. The tones of adulation are music to their ears; not so the true king. He "loves him that speaketh right."

"He's a king,
A true, right king, that dare do aught
save wrong;
Fears nothing mortal but to be unjust;
Who is not blown up with flattering puffs
Of spongy sycophants; who stands un-
moved
Despite the jostling of opinion."

Until the world gets kings that will hate flatterers, let it learn to honour and encourage those ministers of kings who have the manly courage to tell their royal masters the truth. "Clarendon, perhaps, was the finest example in modern times of unbending rectitude, boldly reproving his flagitious master, and beseeching him 'not to believe that he had a prerogative to declare vice to be virtue.' Well had it been for Charles, had these *righteous lips been his delight.*" Honest lieges are the best lions to guard the throne. Secondly: *By avenging the wrong on his subjects.* "The wrath of a king is as messengers of death; but a wise man will pacify it." "The true king beareth not the sword in vain, for he is the minister of God and a revenge to execute wrath upon him that doeth evil." "Upon him that doeth evil." Mark! that is evil not as judged by the public sentiment of a corrupt age, nor the edicts of despots, nor the laws of righteous governments, but as judged by the moral law of God. Such evil must be punished, and God employs kings to punish it. "But a wise man will pacify it." That is, a wise man will give such proofs of repentance for the wrong,

and will make such amends for it as will pacify the wrath. The wrath of a true king is never unappeasable. Thirdly: *By encouraging the true in his subjects.* The light of the king's countenance is life; and his favour is as a cloud of the latter rain." *Life* here means happiness. As the vernal sun to the earth so is the influence of a true king to his people. The subject teaches that honesty is the best policy in a nation. Honesty is the best policy for a king to pursue to his people, and honesty is the best policy for them to pursue to him. "Constantius, the father of Constantine, tested the character of his Christian servants, by the imperative commands to offer sacrifices to his gods. Some sink under the trial. Those who had really 'bought the truth' would sell it for no price. They were inflexible. He banished the base compliants from his service. The true confessors he entrusted with the care of his own person. 'These men,' said he, 'I can trust. I value them more than all my treasures.' This was sound judgment. For who are so likely to be faithful to their king as those that have proved themselves faithful to their God?"

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(No. CLX.)

MORAL AND MATERIAL WEALTH.

"How much better is it to get wisdom than gold! and to get understanding, rather to be chosen than silver."—Prov. xvi. 16.

THERE are two things implied in this verse. First: *That material wealth is a good thing.* "Gold and silver" are not to be despised. These are good. (1) As the creatures of God. All the silver and gold found locked up in the chests of mountains He made. He created nothing in vain. (2) As the means of good. How much good can be accomplished by material wealth. Intellectual, social, moral, religious good. Wealth is a great

talent. It is implied, Secondly: *That the pursuit of material wealth is a legitimate thing.* The statement of Solomon "that it is better to get wisdom than gold," indicates that it is not wrong to get gold. It is undoubtedly right for men so to develop the resources of nature as to improve their secular condition. Honest industry in the pursuit of wealth is a great blessing to a community. There is no need to urge men to this pursuit. The world gallops after gold. But what the text asserts is this, that moral wealth—the wealth of soul is better both in its possession and in its pursuit than material.

I. IT IS "BETTER" IN ITS POSSESSION. First: *It is better because it enriches the man himself.* The wealth of Croesus cannot add a fraction of value to the man. "The gold is but the guinea stamp." Millionaires are often moral paupers. But moral wealth, the wealth of holy loves, great thoughts, divine aims, and immortal hopes enrich the man himself. Secondly: *It is better, because it creates higher enjoyments.* Money has no necessary power to make men happy. It may conduce to human enjoyment, but it often produces nothing but heart agony and confusion. Not so with moral wealth. It is in itself a fountain of joy springing up into everlasting life. "I glory in tribulation," says Paul. Thirdly: *It invests with higher dignities.* Material wealth can create the pageant-ries which the thoughtless populace and the hollow-hearted parasite may worship. But moral wealth alone can command the reverence of true men. The true dignity of man is the dignity of soul. A good heart is the soul of all true royalty. Fourthly: *It is destined to a longer endurance.* All the pleasures and honours of material wealth are of only short duration. "Naked came we into the world, and naked shall we return, we brought nothing into this world, and it is certain we can carry nothing out." But moral

wealth produces pleasures and honours for everlasting. "Its inheritance is incorruptible, its crown is eternal," &c.

II. IT IS "BETTER" IN ITS PURSUIT. It is better in the *getting*, the *choosing*. First: *The pursuit is more ennobling*. The mere pursuit of material wealth whilst it develops certain faculties, cramps others, and deadens the moral sensibilities. Often in the pursuit of riches we see souls that might have expanded into seraphs running into grubs. Not so with the pursuit of true spiritual wisdom. All the faculties are brought into play, and the soul rises in might and majesty. Secondly: *The pursuit is more heavenly*. Amongst the millions in the hierarchies of heaven not one soul can be found pursuing material good. But each pressing on to higher intellectual and spiritual attainments. Their "excelsior" is for a higher assimilation to the Infinite. Thirdly: *The pursuit is more successful*. Thousands try for material wealth and fail. The ditches along the road of human enterprise is crowded with those who ran with all their might in the race for wealth, but who fell into the slough of pauperism and destitution. But you will not find one who ever earnestly sought spiritual wealth who failed. Every true effort involves positive attainment. In every way, therefore, moral wealth is better than material.*

(No. CLXI.)

THE WAY OF THE UPRIGHT.

"The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul."—Prov. xvi. 17.

As in every civilized country there are private roads, and high roads, ways that are occasionally used, and roads on which the common traffic runs, so in every man's life

there are occasional and incidental lines of action, and the one regular, common every-day path, the high road. The man's occasional actions are his by-paths. His general conduct, his average life, his "highway." Every man has his own "highway," the road on which he is to be found during the greater portion of his active life. The "highways" of some are crooked, dirty, perilous. The text directs us to the "highway" of the upright. The man whose heart is right in sympathy and in aim, the man who has been justified by faith—made right by faith in Christ. Two things are said in the text of this man's "highway."

I. IT IS A SIN-DESERTING WAY. "The highway of the upright is to depart from evil." The traveller has been in the evil that lies behind him, like the old "cities of the plain," seething in corruption and black with those combustible elements that will soon take fire. But every step in this "highway" takes him further from it, and as he moves on it becomes dim in the distance. And though wrapt in conflagration no spark will touch him. He departs from evil. Observe, First: *That there is evil in the world*. It is there in a thousand forms, theoretical, emotional, practical, institutional. It is a moral Babylon in which humanity lives. Secondly: *There is a way in which men can escape it*. Without figure and in Scriptural language this way is "repentance towards God, and faith in our Lord Jesus Christ."

II. IT IS A SOUL-PRESERVING WAY. "He that keepeth his way preserveth his soul." Taking the word "soul" here in its generally accepted sense, two remarks are suggested. First: *That man has a soul*. Whilst most men theoretically acknowledge this, there are but few who will practically deny it. Alas, thousands who are spiritualists in creed are materialists in conduct. Men live after the flesh. Matter

* See HOMILIST, vol. iv., third series, p. 226.

rules mind everywhere. Still man has a soul. Philosophy, universal consciousness, and the Word of God prove this. Secondly: *That the preservation of his soul depends upon his conduct.* A corrupted evangelicalism preaches that a certain sentimental belief is enough to save the soul. But reason and the Bible alike show that, upon conduct the soul's destiny depends. It is true that a right conduct must have the right beliefs, and the right beliefs must be directed to Christ. But the genuineness and worth of those beliefs are alone demonstrated by holiness of life. "Show me your faith by your works." "He that keepeth his way preserveth his soul."

Brothers, enter this "highway," the "highway" of the upright; go on no other road. "The miners," says Dr. Arnott, "in the gold-fields of Australia, when they have gathered a large quantity of the dust, make for the city with the treasure. The mine is far in the interior; the country is wild; the bush is infested by robbers. The miners keep the road and the daylight. They march in company, and close by the guard sent to protect them: They do not stray from the path among the woods; for they bear with them a treasure which they value; and they are determined to run no risks. Do likewise, brother, for your treasure is of greater value, your enemies of greater power. Keep the way, lest you lose your soul."

(No. CLXII.)

PRIDE AND HUMILITY.

"Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."—Prov. xvi. 18, 19.

At different times in pursuing our way through this remarkable book, we have had the subject of pride urged on our attention, and so many different remarks have we noted down concerning it, that we must

now dismiss the subject with a few words. The text presents two opposite subjects.

I. PRIDE AS THE PRECURSOR OF RUIN. "Pride goeth before destruction, and a haughty spirit before a fall." Pride and haughtiness are equivalents. What is here predicted of pride? First: *Agrees with its nature.* It is according to the instinct of pride to put its subject in an unnatural, and, therefore, in an unsafe position. A proud man is where he ought not to be, and where he does not understand himself to be. His foot is on quicksand instead of on granite rock. He must sink. Secondly: *Agrees with its history.* All history shows that destruction always follows in its march. It entered heaven according to Milton. And what a destruction and fall followed. From heaven the sinning angels fell. It entered Eden, and inspired our parents with the wish to become as gods. And what a destruction and a fall followed. Examples abound in Sacred History:—Pharoah, Exodus ix. 16, 17; Amaziah, 2 Chron. xxv. 15—20; Haman, Esther v. 11; vii. 10; Pharoah, Ezekiel xxix. 3—5; Nebuchadnezzar, Dan. iv. 29—33; Herod, Acts xii. 21—23. In the Church, David, 2 Samuel xxiv. 1; Uzziah, 2 Chron. xxvi. 4—16; Hezekiah, xxxii. 25; Isaiah, xxxix.; Peter, Matt. xxvi. 23, 69—74.

II. HUMILITY AS THE PLEDGE OF GOOD. "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." What are all the spoils of earth's haughty conquerors to be compared with the blessedness of a genuinely humble soul? An humble spirit is better than all worldly good—*better*—more happy, more honourable, more acceptable to God and man. In every respect, both for this world and the next, humility is a blessing. "Humility," says Sir Benjamin Brodie, "leads to the highest distinction, because it leads to self-improvement. Study your own

character; endeavour to learn and to supply your own deficiencies; never assume to yourselves qualities which you do not possess; combine all this with energy and activity, and you cannot predicate of yourselves, nor can others predicate of you, at what point you may arrive at last."

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
The saint that wears heaven's brightest crown

In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility."—HERBERT.

(No. CLXIII.)

THE CONDITIONS OF A HAPPY LIFE.

"He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning."—Prov. xvi. 20, 21.

THESE words lead us to consider two conditions of a happy life. What are they?

I. SKILFUL MANAGEMENT. "He that handleth a matter wisely shall find good." Skilful management in every department of life is of the utmost importance. First: *It is so in intellectual improvement.* The man who desires to get a well-informed and a well-disciplined mind, must arrange both the subjects and the seasons of study with skill. The man of greatest intellect who leaves all his studies to the chances of the hour, will never become distinguished in intellectuals. Method is of primary moment in the business of intellect. Great intellects become bankrupt for the want of this. Secondly: *It is so in mercantile engagements.* Men of large capital and with industry too often find their way to Basinghall Street for the want of skilful management. Whereas men whose stock-in-trade amounted only to a few shillings, with the faculty for

handling a matter wisely, have risen to opulence and power. Thirdly: *It is so in spiritual culture.* A wise selection of the best readings, the most instructive pulpits, and the most favourable seasons for devotion cannot be dispensed with if great spiritual good is to be got. Practical philosophy is required we say in every department of action in order to get good out of it.

II. A WELL-STAYED HEART. "Whoso trusteth in the Lord happy is he." God is the stay of the heart. In Him, and in Him only, can the heart centre its supreme sympathies, and rest its unsuspecting confidence. God is to all the faculties and affections of the soul what the sun is to the planets: keeps them in order, inspires them with life, floods them with brightness, and bathes them in beauty. "Whoso trusteth in him happy is he." First: *He is happy in his love.* His love is approved of by his conscience and reciprocated in boundless measure. "Whom have I in heaven but thee?" &c. Secondly: *He is happy in his policy.* "The wise in heart shall be called prudent." The right love is the best security for the safe policy. Love is the best lamp in life's journey. In no light can the intellect see things so clearly and so truthfully. Thirdly: *He is happy in his speech.* "And the sweetness of his lips increaseth learning." Where the heart is staid on God, not only will there be a wise judgment, but a speech whose mellifluous eloquence will increase society in all true learning. Truly then, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not die when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

(No. CXLIV.)

THE OPPOSING TEACHERS OF MAN.

"Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly."—Prov. xvi. 22.

LIFE is a school. Every man is a learner. Though his lessons are infinitely varied in their nature and form, his moral teachers are only two, and they are in direct opposition to each other.

I. THEY ARE OPPOSED IN THEIR CHARACTER. The one is "understanding," or wisdom, the other is folly. Wisdom teaches, First: *The highest truths*. Truths concerning God, man, salvation, immortality, &c. Secondly: *The highest truths for the highest ends*. To raise the soul to holiness and joy. Thirdly: *The highest truths in the best way*. By symbols and sayings, by example and precept. And above all by the wonderful life of Jesus, who is the

wisdom of God. But folly teaches^s otherwise. Folly teaches error, folly teaches to destroy. Alas, folly has its philosophies, its sciences, its religions.

II. THEY ARE OPPOSED IN THEIR ISSUES. "Understanding" here must be taken as synonymous with spiritual knowledge, the knowledge of God in Christ. This knowledge is happiness; "This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent." This is the water of which our Saviour speaks, which is in the soul, and which springs up into everlasting life. True happiness is a "well-spring" in the soul. It is (1) clear, (2) perennial, (3) life-giving. But whilst this is the result of the teaching of "Understanding," the result of the teaching of folly "is folly." It more and more deludes and confounds men.

The Pulpit and its Handmaids.

THE FOUNDER OF BUDDHISM.

BUDDHA, or more correctly, the Buddha—for Buddha is an appellative meaning Enlightened—was born at Kapilavastu, the capital of a kingdom of the same name, situated at the foot of the mountains of Nepal, north of the present Oude. His father, the king of Kapilavastu, was of the family of the Sākya, and belonged to the clan of the Gautamas. His mother was Māyā-dēvi, daughter of king Suprabuddha, and need we say that she was as beautiful as he was powerful and just? Buddha was therefore by birth of the Kshatriya, or warrior caste, and he took the name of Sākya from his family, and that of Gautama from his clan, claiming a kind of spiritual relationship with the honoured race of Gautama. The name of Buddha, or the Buddha,

dates from a later period of his life, and so probably does the name Siddhārtha (he whose objects have been accomplished), though we are told that it was given him in his childhood. His mother died seven days after his birth, and the father confided the child to the care of his deceased wife's sister, who, however, had been his wife even before the mother's death. The child grew up a most beautiful and most accomplished boy, who soon knew more than his masters could teach him. He refused to take part in the games of his playmates, and never felt so happy as when he could sit alone, lost in meditation in the deep shadows of the forest. It was there that his father found him, when he had thought him lost, and in order to prevent the young prince from becoming a dreamer, the king de-

terminated to marry him at once. When the subject was mentioned by the aged ministers to the future heir to the throne, he demanded seven days for reflection, and convinced at last that not even marriage could disturb the calm of his mind, he allowed the ministers to look out for a princess. The princess selected was the beautiful Gopā, the daughter of Dandapāni. Though her father objected at first to her marrying a young prince who was represented to him as deficient in manliness and intellect, he gladly gave his consent when he saw the royal suitor distancing all his rivals both in feats of arms and power of mind. Their marriage proved one of the happiest, but the prince remained, as he had been before, absorbed in meditation on the problems of life and death. "Nothing is stable on earth, he used to say—"nothing is real. Life is like the spark produced by the friction of wood. It is lighted and is extinguished; we know not whence it came or whither it goes. It is like the sound of a lyre, and the wise man asks in vain from whence it came and whither it goes. There must be some supreme intelligence where we could find rest. If I attained it, I could bring light to man; if I were free myself, I could deliver the world." The king, who perceived the melancholy mood of the young prince, tried everything to divert him from his speculations; but all was in vain. Three of the most ordinary events that could happen to any man, proved of the utmost importance in the career of Buddha. We quote the description of these occurrences from M. Barthélemy Saint Hilaire:

"One day when the prince, with a large retinue, drove through the eastern gate of the city on the way to one of his parks, he met on the road an old man, broken and decrepit. One could see the veins and muscles over the whole of his body, his teeth chattered, he was covered with wrinkles, bald, and hardly able

to utter hollow and unmelodious sounds. He was bent on his stick, and all his limbs and joints trembled.

"'Who is that man?' said the prince to his coachman. 'He is small and weak, his flesh and his blood are dried up, his muscles stick to his skin, his head is white, his teeth chatter, his body is wasted away: leaning on his stick he is hardly able to walk, stumbling at every step. Is there something peculiar in his family, or is this the common lot of all created beings?'"

"'Sir,' replied the coachman, 'that man is sinking under old age, his senses have become obtuse, suffering has destroyed his strength, and he is despised by his relations. He is without support and useless, and people have abandoned him, like a dead tree in a forest. But this is not peculiar to his family. In every creature youth is defeated by old age. Your father, your mother, all your relations, all your friends will come to the same state; this is the appointed end of all creatures.'

"'Alas!' replied the prince, 'are creatures so ignorant, so weak and foolish, as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them! As for me, I go away. Coachman, turn my chariot quickly. What have I, the future prey of old age,—what have I to do with pleasure?'"

"And the young prince returned to the city without going to his park.

"Another time the prince drove through the southern gate to his pleasure garden, when he perceived on the road a man suffering from illness, parched with fever, his body wasted, covered with mud, without a friend, without a home, hardly able to breathe, and frightened at the sight of himself and the approach of death. Having questioned his coachman, and received from him the answer which he expected, the young prince said,

"'Alas! health is but the sport

of a dream, and the fear of suffering must take this frightful form. Where is the wise man who, after having seen what he is, could any longer think of joy and pleasure?’

“The prince turned his chariot and returned to the city.

“A third time he drove to his pleasure garden through the western gate, when he saw a dead body on the road, lying on a bier, and covered with a cloth. The friends stood about crying, sobbing, tearing their hair, covering their head with dust, striking their breasts, and uttering wild cries. The prince again calling his coachman to witness this painful scene, exclaimed—

“‘Oh! woe to the youth, which must be destroyed by old age! Woe to health, which must be destroyed by so many diseases! Woe to this life, where a man remains so short a time! If there were no old age, no disease, no death; if these could be made captive for ever!’

“Then betraying for the first time his intentions, the young prince said—

“‘Let us turn back, I must think how to accomplish deliverance.’

“A last meeting put an end to his hesitation. He drove through the northern gate on his way to his pleasure-gardens, when he saw a mendicant who appeared outwardly calm, subdued, looking downwards, wearing, with an air of dignity, his religious vestment, and carrying an alms-bowl.

“‘Who is this man?’ asked the prince.

“‘Sir,’ replied the coachman, ‘this man is one of those who are called bhikshus, or mendicants. He has renounced all pleasures, all desires, and leads a life of austerity. He tries to conquer himself. He has become a devotee. Without passion, without envy, he walks about asking for alms.’

“‘This is good and well said,’ replied the prince. ‘The life of a devotee has always been praised by the wise. It will be my refuge, and the refuge of other creatures;

it will lead us to a real life, to happiness and immortality.’

“With these words the young prince turned his chariot and returned to the city.”

After having declared to his father and his wife his intention of retiring from the world, Buddha left his palace one night when all the guards that were to have watched him were asleep. After travelling the whole night, he gave his horse and his ornaments to his groom, and sent him back to Kapilavastu. “A monument,” remarks the author of the *Lalita-Vistara* (p. 270), “is still to be seen on the spot where the coachman turned back.” Hiouen-Thsang (II. 330) saw the same monument at the edge of a large forest, on his road to Kusinagara, a city now in ruins, and situated about fifty miles E.S.E. from Gorakhpur.

Buddha first went Vaisali, and became the pupil of a famous Brahman, who had gathered round him 300 disciples. Having learnt all that the Brahman could teach him, Buddha went away disappointed. He had not found the road to salvation. He then tried another Brahman at Râgagriha, the capital of Magadha or Behar, who had 700 disciples, and there, too, he looked in vain for the means of deliverance. He left him, followed by five of his fellow-students, and for six years retired into solitude, near a village named Uruvilva, subjecting himself to the most severe penances, previous to his appearing in the world as a teacher. At the end of this period, however, he arrived at the conviction that asceticism, far from giving peace of mind and preparing the way to salvation, was a snare and a stumbling-block in the way of truth. He gave up his exercises, and was at once deserted as an apostate by his five disciples. Left to himself he now began to elaborate his own system. He had learnt that neither the doctrines nor the austerities of the Brahmans were of any avail for accomplishing the deliverance of

man, and freeing him from the fear of old age, disease, and death. After long meditations, and ecstatic visions, he at last imagined that he had arrived at that true knowledge which discloses the cause, and thereby destroys the fear, of all the changes inherent in life. It was from the moment when he arrived at this knowledge, that he claimed the name of Buddha, the Enlightened. At that moment we may truly say that the fate of millions of millions of human beings trembled in the balance. Buddha hesitated for a time whether he should keep his knowledge to himself, or communicate it to the world. Compassion for the sufferings of man prevailed, and the young prince became the founder of a religion which, after more than 2,000 years, is still professed by 455,000,000 of human beings.

MAX MULLER, M.A.

WONDERS CONCERNING MAN.

"Fearfully and wonderfully made."—
Psa. cxxxix. 14.

WONDERS at home by familiarity cease to excite astonishment; and hence it happens that many know but little about "the house we live in"—the human body. We look upon a house from the outside, just as a whole or unit, never thinking of the many rooms, the curious passages, and the ingenious internal arrangements of the house, or of the wonderful structure of the man, the harmony and adaptation of all his parts. In the human skeleton, about the time of maturity, there are 165 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or full one-fifth of the entire weight. The heart is six inches in length, and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 per day, 36,772,000 times per year, 2,565,440,000 in three-score and ten, and at each beat two-and-a-

half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourth tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, lifts the enormous weight of 370,700,200 tons. The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average 1,200 times per hour, inhale 600 gallons of air, or 24,000 gallons per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square. The average weight of the brain of an adult male is three pounds and eight ounces; of a female, two pounds and four ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshalled! The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000lb.! Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long. Man is made marvellously. Who is eager to investigate the curious, to witness the wonderful works of Omnipotent Wisdom, let him not wander the wide world round to seek them, but examine himself. "The proper study of mankind is man."

M. D.

Notes on New Books.

BY A BARRISTER.

A WORK which is deserving of the careful attention of all our readers, has recently been published by Miss Florence Hill, at Messrs. Macmillan's, and is entitled "*Children of the State: the Training of Juvenile Paupers.*" The questions with which it deals are of the greatest moment, and should be earnestly investigated by all philanthropists. It is of the first importance that the children who have been thrown upon our Poor Law system, by the death, or pauperization of their parents, should be the subjects of an educational influence calculated to preserve them from the fearfully demoralising condition into which they now constantly fall. Miss Hill's pleading will not be heard in vain.

The Statesman's Year Book (Macmillan and Co.) contains a very excellent statistical, mercantile, and historical account of the States and Sovereigns of the civilised world for the year 1868.

A good guide as to authors who have written under assumed names, has been furnished by Mr. Olphar Hamst (R. Smith), entitled *The Handbook of Fictitious Names*.

Schools and Universities on the Continent (Macmillan) is from the pen of Mr. Matthew Arnold, M.A.

Sir Edward Sullivan, Bart., gives us ten very readable chapters on *Social Reform*, and they are published by Mr. Edward Stanford.

Messrs. Chapman and Hall give us a new description, by Mr. Louis Figuier, of the *Ocean World*, a history of the sea and its inhabitants.

Messrs. Strahan have published Mr. Gladstone's work on *Ecce Homo*.

The Jesus of the Evangelists (Williams and Norgate) is an examination of the internal evidence for our Lord's Divine mission, by the Rev. C. A. Row, M.A.

We have a new edition of *London Ordination, Advent, 1867*, being seven addresses to the candidates for holy orders, by the Bishop of London. (Rivingtons.)

Also *Apologetic Lectures on the Saving Truths of Christianity*, delivered in Leipsic by C. Ernst Luthardt, translated from the German by Sophia Taylor, published by Messrs. Clark. *The Tables of Stone*, (Macmillan) a volume of sermons preached by the Rev. Herbert Mortimer Luckock, M.A., in All Saints' Church, Cambridge. *The Claims of the Priesthood Considered*, by Rev. Henry Harris, B.D., published by W. Parker.

Messrs. Trübner publish *Versions of the Holy Gospels*, in Gothic, A.D. 360; Anglo-Saxon, 995; Wycliffe, 1389; and Tyndale, 1596; in parallel columns, with notes, &c. They are edited by Dr. Bosworth, and G. Waring.

Messrs. Longmans have issued a new and popular edition of the *Life*

and Correspondence of Archbishop Whately; also a Memoir by Dr. John Tyndall, entitled, *Faraday as a Discoverer*.

The Life of James Ferguson, F.R.S., a mechanist of great power, and a man whose great genius has perpetuated his influence to the present day, securing an interested audience for his eventful history, has been well compiled by Dr. E. Henderson, and published by Messrs. Fullarton and Co.

Two volumes of *A History of the French Revolution, based on documents and papers from the secret archives of Germany*, are now ready. They form a most interesting narrative, and expose to view a great many of the secret motives of the German Courts in entering upon their wars. They are, in fact, a German view of the French Revolution. Henrich Von Sybel, Professor of History at the University of Bonn, is the editor, and Mr. Murray the publisher.

The fifth volume of Mr. Eyre Evans Crowe's *History of France from Clovis and Charlemagne to the Accession of Napoleon III.* is just ready. So also is the third volume of Mr. J. Foster Kirk's work (Murray), entitled, *History of Charles the Bold*.

Scenes and Studies of Savage Life (Smith and Elder), is an important work in many respects. Mr. Sproat, its author, having spent many years in and about Vancouver Island in official positions, gives us the result of his observations. Persons who are given to vaunting about English influence abroad, and those who wonder that our missionary labours are not more successful, should enlighten themselves by a perusal of these pages. And, when our Government can deign to stoop from party eminences to investigate the condition of some of our dependencies, it may find in this volume some useful matters for the consideration of our Colonial Secretary.

The Origin of the Chinese, is an elaborate and well-executed attempt, on the part of Mr. John Chalmers, M.A., to trace the connection of the Chinese with Western nations, in their religion, superstitions, arts, language, and traditions.

The Fourth part of the Pulpits of St. John the Divine (Macmillan and Co.) has appeared. The aim, the literature, the spirit, and the general "get up" of the series are unsurpassed. It is intended for Sunday reading, and its pages are neither defiled nor desecrated by "religious tales."

Mackenzie has just issued Volume XII. of the *National Encyclopædia*; it seems in every respect equal to the preceding volumes. The merits and cheapness of this truly valuable work must, we should think, command for it an immense circulation. We suppose that the next volume will complete the work.

To anybody who wants to consider the question of eating horse-flesh, the work of Mr. A. Bicknell (Ridgway) on *Hippophagy; the Horse as food for Man*, will be, perhaps, acceptable.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

DISCIPLINE, and other Sermons. By REV. CHARLES KINGSLEY. London: Macmillan and Co.

HERE are seventeen short sermons on very important subjects. We said sermons, but they are very far from being sermons in the ordinary sense of the word, or even sermons after what we should consider the true model. The author is a man of transcendent ability. No man can set forth a thought in a grander style, or in a stronger form. Yet, in our judgment, his thoughts on religious subjects are not always up to the Gospel standard. Albeit we are bound to say we would far sooner that the things called sermons in a popular sense should approach to Mr. Kingsley's standard, than that his should conform to theirs. His is a work of his own, and a truly good work, too. He disregards conventional theology. He spurns the spirit of the dogmatist. Our ministerial readers may be interested to have in a few words our author's idea of the atonement:—"These theories of the atonement, as they are called, have very little teaching in them; and still less comfort. Wise and good men have tried their minds upon them in all ages; they have done their best to explain Christ's sacrifice, and the atonement which he worked out on the cross on Good Friday; but it does not seem to me that they have succeeded. I never read yet any explanation which I could fully understand, which fully satisfied my conscience, or my reason either; or which seemed to me fully to agree with and explain all the texts of Scripture bearing on this great subject. But is it possible to explain the matter? Is it not too deep for mortal man? Is it not one of the deep things of God, and of God alone, before which we must worship and believe? As for explaining or understanding it, must not that be impossible from its very nature? For, consider the first root and beginning of the whole question. Put it in the simplest shape, to which all Christians will agree. The Father sent the Son to die for the world. Most true; but who can explain those words? We are stopped at the very first step by an abyss. Who can tell us what is meant by the Father sending the Son? What is the relation, the connexion, between the Father and the Son? If we do not know that, we can know nothing about the matter, about the very root and ground thereof.

And we do know little or nothing. The Bible only gives us scattered hints here and there. It is one of the things which we may say, with St. Paul, that we know in part, and see through a glass darkly. How, then, dare we talk as if we knew all, as if we saw clearly? The atonement is a blessed and awful mystery, hidden in God, ordained by and between God the Father, and God the Son. And who can search out that? Who hath known the mind of the Lord, or who hath been his counsellor? Did we sit by, and were we taken into his counsels when he made the world? Not we. Neither were we when he redeemed the world. He did it. Let that be enough for us. And he did it in love. Let that be enough for us."

BIBLE TEACHINGS IN NATURE. By REV. HUGH MACMILLAN. London: Macmillan and Co.

MR. WESCOTT the distinguished Biblical scholar, says, "that the order of the universe has a spiritual root, the purpose of love which changes is also the purpose of love which directs it. He who can bind and loose the forces of nature has thus revealed the eternal purpose in which they originate." It is not an uninteresting feature of our age that material nature is studied with an interest and appreciated with an admiration unknown in past times. He only, however, takes the true view of nature who regards it not only as the offspring and service of spirit, but as the embodiment and revelation of spiritual ideas. The Bible everywhere uses nature as a symbol of spiritual realities, hence its numerous metaphors and parables. This volume is an able attempt to bring out some of those invisible and eternal things which lie behind the palpable and transient forms of the universe. The book may be considered, says the author, to be divided into two parts, the first more distinctively *objective*; the second more distinctively *subjective*. In the first section, the objects of nature are described for the sake of their own beauty and wonder, and for the evidences of Divine Wisdom, power, and love, which they display. In the second section they are viewed entirely in their typical aspect. The first eight chapters describe, as it were, the exterior appearance of nature's temple—the gorgeous, many coloured curtain hanging before the throne. The last seven chapters bring us into the interior—the holy place, where is seen the very core of symbolical ordinances; and the mercy-seat is put above upon the ark, and in the ark is the testimony that God hath given. Let us hope that the porch and the adytum to which it leads will be found to be homologous, both alike declaring the workmanship and the glory of the Great Architect of heaven and earth. The work contains sixteen chapters, the subjects of which are, Pleiades and Orion, Ice-Morsels, Grass, The Trees of the Lord, Corn, Blasting and Mildew, The Leaf, The Teaching of the Earth, The Vine and its Branches, Fading Leaves, The Root out of a Dry Ground, Agate Windows, Stones with Fair Colours, Foundations of Happiness, No More Sea, The Law of Circularity, or, Retrogression an Essential Element of Progress. We commend this volume as a very able treatise on these subjects:—able, on account of its

great scientific intelligence, deep spiritual insight, broad religious sympathies, strength of thought, and beauty of expression.

APOLOGETIC LECTURES ON THE SAVING TRUTHS OF CHRISTIANITY. By CHR. ERNEST LUTHARDT. Translated from the German by Sophia Taylor. Edinburgh: T. and T. Clark, 38, George Street.

THIS course of apologetic lectures delivered by the learned author in Leipsic comprises the following subjects: The Nature of Christianity, Sin, Grace, The God Man, The Work of Jesus Christ, The Fruit, The Church, Holy Scriptures, Churches means of Grace, The Last Things. Though he defends certain notions which seem to us to be indefensible, both on philosophic and Scriptural grounds, his purpose is good, and his efforts in its execution display much theological learning, superior mental ability, and strong evangelical sympathies. There are appended to the volume numerous notes of great value and variety on every lecture. Our readers will get a tolerably correct idea of the author's thinking, style and spirit by the following extract: "What, then, is Christianity? It is a world of thought, which has been working and fermenting in the minds of men up to the present hour: it is an all-affecting change in our mode of thought and observation; it is a transformation of our entire social system: it is a renewal of our inner life; in short, it is a world of effects which are matters of daily experience. Wherever we may be, and wherever we may go, we encounter this new world of Christianity, even when we do not recognise it, even when we ignore or deny it. But, above all, Christianity is *religion*. The Christian religion is the source from which that stream of blessings flows, of which even they, who oppose or despise the Christian faith, partake. As religion, however, it is connected with all those religions which have preceded it, and that not merely as one of them, but as their truth, their aim, as simply religion. Christianity is the absolute religion—the only true and intrinsically valid religion. Such is the pretension with which it entered the world, and which it constantly maintains. This may, perhaps, be called exclusiveness and intolerance; but it is the intolerance of truth. As soon as Christianity ceases to declare herself to be the only true religion, she annihilates her power, and denies her right to exist, for she denies her necessity. The old world concluded with the question, What is truth? The new world began with the saying of Christ, I am the truth. And this saying is the confession of faith."

ORIGIN OF THE FOUR GOSPELS. By CONSTANTINE TISCHENDORF. Translated by WILLIAM L. GAGE. London: Jackson, Walford, and Hodder.

THIS work is on a very important subject, inasmuch as we derive our knowledge of the life of Jesus almost exclusively from the four Gospels. This important subject is here treated by one of the greatest and most celebrated Biblical scholars of the world. It is unnecessary to recommend such a work. Biblical students will hasten to procure it. Mr. Gage, the

able translator, gives in his preface a very interesting sketch of the distinguished author, of which the following will be interesting: "He is by no means the old, smoke-dried, bad-mannered, garrulous, ill-dressed, and offensively dirty man, who often answers in Germany to the title of Professor. On the contrary Tischendorf is a man looking young and florid, though probably hard upon sixty. I have seen many a man of forty whose face is more care-worn, and whose air is older, than that of this greatest of German scholars. Nor has he at all that shyness which a life in the study is almost sure to engender; he is free, open, genial, and has the manner of a gentleman who has travelled largely, and who is thoroughly familiar with society. And if there is more than a tinge of vanity in his talk, if he does not weary of speaking of his own works, his own exploits, his own hopes, and purposes, and successes, we only feel that he cannot praise himself more than the world is glad to praise him, and that all the eulogies which he passes upon himself are no more hearty than those which all the great scholars of the age have lavished upon him."

THE BIRD. By JULES MICHELET. With 210 illustrations by GIACOMELLI. London: T. Nelson and Sons, Paternoster Row, Edinburgh, and New York.

THIS is in every way a magnificent work:—magnificent not merely in type, paper, illustrations, and general "get up," in the amount of interesting information it affords of the "winged tribes," but on account of the exquisite sympathy with nature which pervades it, and the lofty and touching eloquence of its style. The author's dedication to his wife is worth quoting: "To Madame Michelet: I dedicate to thee what is really thine own. These books of the fireside, sprung from our sweet evening talk, *the Bird, the Insect, the Sea*. Thou alone didst inspire them. Without thee I should have pursued ever in my own track, the rude path of human history. Thou alone didst prepare them. I received from thy hands the rich harvest of nature. And thou alone didst crown them, placing on the accomplished work the sacred flower which blesses them.—J. MICHELET."

The translation is excellent. The delicious aroma of the original is preserved.

Short Notices.

SPARKS FROM THE ANVIL. By ELIHU BURRITT. London: S. W. Partridge, 9, Paternoster Row. This is a well-known little work fraught with stirring and enlightening thoughts beautifully expressed. It has also several good anecdotes and striking illustrations.—ANECDOTES OF THE ABORIGINES. London: S. W. Partridge, 9, Paternoster Row. This is also a book of anecdotes and good illustrations. Some of the anecdotes are very stupid and told in a canting style.—THE PHILOSOPHY OF LIFE AND DEATH. By JOHN BROOKES. London: F. Pitman, 20, Paternoster Row. This is a little book well worth writing and will amply repay perusal. There are many beautiful things in it.



A HOMILY

ON

The Gallows.

“Thou shalt not kill.”—Exodus xx. 13.



HE horrid murders and the revolting executions of the last few months, and the late debates in the House of Commons, must have urged, with more or less force, the subject of capital punishment upon the attention of every thoughtful citizen. For many reasons the pulpit is the best place for the fair and efficient treatment of the subject.

And it is the imperative duty of him who professes to expound and advocate the eternal principles of Christ, the world's Legislator, to enlighten his contemporaries on a subject so vital to the race. The question with which the pulpit has to deal is, whether the Bible, England's professed rule of conduct, sanctions the taking away of life as a punishment for any crime, even for that of murder, which is confessedly the most enormous in the long black catalogue of human offences? I am disposed at once to commit myself to the negative, and maintain that the Bible, fairly interpreted, affords no authority whatever for such punishment. “*Thou*

shalt not kill," is an essential item in the decalogue, and the decalogue by all acknowledged expositors is regarded as a code of *moral* laws ; laws which are binding upon man in all capacities, relations, climes, and circumstances ; binding upon corporations as well as individuals, kings as well as peoples. Moral laws arise out of the relationship which moral beings sustain to each other. This, "*Thou shalt not kill*," in expression is most unmistakeable, and in terms most unqualified. It is not said "*Thou shalt not kill thy friend*," leaving us to the inference that we may kill our enemy ; nor "*Thou shalt not kill the loyal and obedient subject*," allowing the conclusion that we may kill the rebellious and disobedient ; nor is it said "*Thou shalt not kill in thy personal capacity*," thus authorising the deduction that we may kill in our corporate capacity as citizens, or in the official capacity of soldier, judge or hangman. The words as they stand admit of no such qualifications. There they stand in sunlight, clear to the intelligence of a child. If we abide by them, the question must be regarded as settled at once.

Now the question is, whether there is anything in the Bible to allow you to modify in the slightest degree this moral edict ? For argumentative convenience we may divide the Bible into two parts :—That which *precedes* the command and that which *succeeds* it up to the advent of Christ ; and the teaching of Christ and his apostles.

I. THAT WHICH PRECEDES THE COMMAND, AND THAT WHICH SUCCEEDS IT UP TO THE TIME OF CHRIST. Is there anything in that portion of the Bible which goes *before* the command to authorise us to attempt or accept the slightest modification ? There seems to be only one passage bearing on the subject, and that is the language of the supreme Governor to Noah, which is as follows :—"Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." On this passage the advocates of capital punishment take their stand. It is always

on their lips in the argument. No mean authority* in Biblical science has said, "After the most careful investigation, I am thoroughly satisfied in my own mind that the English translation interprets the original language of the text with singular accuracy, and feeling this I should esteem this one passage alone, even without any other further direction following, as sufficient authority for the infliction of capital punishment in the case of premeditated murder. But two remarks will show that the passage is, to say the least, a very questionable authority.

First: It cannot be used in favour of capital punishment without making some modification in its form; mark, it does not say, "Whose *killeth* a man," but, "Whoso sheddeth his blood." A man's blood may be shed without killing him, may be shed by the surgeon, or by an accident; and if you are going to take the letter of the passage, all men who shed in any way or for any purpose the blood of their fellows, must have their blood shed in return. Again, as it stands, it will not authorise you to punish every murderer. The murderer does not always take away life by *shedding* blood. It is sometimes by poison, cutting, shooting, strangulation, drowning, &c. Moreover, if you are determined to take shedding of blood as meaning murder, then "Whoso" must include soldiers and executioners. Secondly: The passage although acknowledged by this advocate of capital punishment to be true to the original, is too vague to mean anything as a *precept*, and its significance is only discovered as you regard it as a *prediction*. It is well known that the words "will" and "shall" in the Old Testament are interchangeable; and that, therefore, no violence is done in placing it in the sphere of predictions rather than in the code of laws. The passage belongs to the same category as the following:—"They that take the sword shall perish

* See "The Tables of Stone," by Herbert Mortimer Luckock, M.A., select preacher in the University of Cambridge, &c. Macmillan and Co.

by the sword." "Bloody and deceitful men shall not live out half their days," &c. The only truths I can get from the passage are these; First: *That human life should be regarded by man as inviolably sacred; and*—Secondly: *That violence will beget violence through all times.* "With what measure ye mete it shall be measured to you again." But is there anything in that portion of the sacred writings which lies between the command, "Thou shalt not kill," and the advent of Christ authorising us to modify this decalogue principle? We are bound at once to admit, that the Levitical legislation enforced death for no less than upwards of thirty offences. Men were put to death for idolatry, Sabbath breaking, adultery, &c. In this portion of Scripture, therefore, we shall find abundant sanction for capital punishment. What, then, is our reply? The Levitical Law has been abrogated, or it has not. If it has, its injunctions are not binding on us; if it has not, then we are bound to apply capital punishment to about thirty more offences, and also to attend to all the old rites and ceremonies of the Jewish people. The Old Testament, therefore, has not one word to sanction capital punishment.

The other division is.

II. THE TEACHING OF CHRIST AND HIS APOSTLES ON THE SUBJECT. I find Christ, in that inimitable Sermon on the Mount, where He, as the future legislator of mankind, quotes the retaliative portion of the old Levitical law, repeals it, and enforces the benign principles of his own system, citing the very command, "Thou shalt not kill." And for what purpose does he cite it? To abrogate it? No. To modify it? No; to enforce it with greater rigour. He condemns the man who was even *angry* with his brother. The whole spirit of the chapter, and, I fearlessly add, the whole spirit of His teaching, is in favour of the inviolability of human life.

I shall only refer to one passage in the writings of the

apostles, and that shall be the strongest that the advocates of capital punishment can find in their favour. It is the first seven verses of the thirteenth chapter to the Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

To this passage the friends of despotic governments, the defenders of war, and the advocates of capital punishment, resort with great assurance for the arguments they may require. But of all passages in the Bible, this seems to be the least able to serve them. Having searched this passage with microscopic minuteness, I can only discover four principles in it, and they are all against tyranny and violence of every kind. First: *That human magistracy of some kind or other is of divine appointment.* The social instincts and exigencies of mankind attest this also. Secondly: *That the human magistracy, which is of divine appointment, is that which promotes the good and discourages the evil.* "They are ministers of God for good." "They are a terror to *evil* doers, and a praise to them that do *well*." The question is, What is "*good*"? and the only answer is, obedience to the divine will. The civil government that Paul says is ordered is that

whose laws are according to the divine will. Thirdly : *That the human magistracy, which promotes the good and discourages the evil, is authorized to enforce obedience and support.* "If thou do that which is evil be afraid, for He beareth not the sword in vain." The sword is the emblem of authority, and that authority is to go against the evil doer. Fourthly : *That such obedience and support are binding upon all classes of the community.* "Let every soul be obedient," &c. This I humbly conceive is the heart of the passage, and it has not a word that can fairly be construed to favour capital punishment.

My position I think is demonstrated, namely, that the Bible, so far from sanctioning the principle of death punishment, is against it in the whole tenor of its moral teaching.

The practical inference from the whole is this: capital punishment is politically inexpedient, for what is unscriptural, must be *immoral*, and what is immoral, is impolitic. What is morally wrong can never be politically right.

APPENDIX.

Any argument from sources apart from the Bible in favour of the *political inexpediency* of capital punishment would be a testimony to the wisdom and beneficence of sacred Scripture, and for such reasons they should be used by the minister of Christian morality. And such arguments abound, and they are drawn mainly from these sources. First: *From the weak arguments of its ablest logical advocate.* Mr. Stuart Mill is confessedly the greatest thinker of the age, and a master of dialectics. And being the last as well as the ablest advocate of capital punishment, his arguments must be regarded as the best that either the facts of history could supply or the genius of logic could invent. And what are they? Here is a fair report of them taken from the *Times* this morning (April 22, 1868):—

"When there had been brought home to any man by conclusive evidence the greatest crime known to the law, and attendant circumstances suggested no palliation of guilt, no hope that the individual, notwithstanding the past, might not be unfit to live—nay, probably, would not repeat his crime—in that case it did appear to

him that to deprive the criminal of life, of which he had shown himself unworthy, was the most appropriate, and certainly the most impressive, in which society could mark the penal consequences which the safety of human life attached to murder. He vindicated this punishment on the very ground on which it was commonly attacked—namely, as being incomparably less cruel than what was proposed as its substitute in the case of aggravated murder—namely, imprisonment, with hard labour, for life. Had it been considered what sort of life that was? The punishment was not inflicted if it were a sham; but if it was what it professed to be, he could not but think that it would become so shocking that it would be almost impossible to enforce the penalty after the memory of the crime had grown dim. Instead of subjecting a man to the short pang of a rapid death, to immure him in a living tomb, to condemn him to hard, continuous, and most monotonous labour, debarred from all pleasant sights and sounds, and without hope, was a torture of the most terrific intensity. A most important property in any punishment was that it should appear more rigorous than it was; it depended much less on what it was than on what it seemed. No human infliction produced an effect on the human imagination so entirely out of proportion to its severity as the punishment of death. The worst that human laws could do was to hasten it. The man must die, at any rate not so much later, and in many cases with a much greater amount of suffering. His hon. friend said the punishment of death did not inspire fear—it had proved a failure. But its effect was not to be estimated by its influence on hardened criminals. Those who kept constantly in sight of the gallows learned, no doubt, to think little of it; just as the old soldier thought little of death on the field of battle. But, admitting the indifference of professional criminals to the gallows, its effect was to be measured mainly by the impression it made on those who had not so far advanced in their criminal career by the horror it threw around the first promptings to crime, by the check it interposed to that gradual decline into the state, never suddenly reached, in which crime ceased to revolt and punishment to deter. Nor should they forget that the most impressive lessons lost their effect if made too cheap. When punishments only fit for the most atrocious cases were lavished on minor offences, till the human conscience recoiled from the spectacle, they ceased to intimidate and ceased to be believed in. The thief did not believe the punishment of death would be inflicted. He learnt that juries would perjure themselves rather than find him guilty, and judges would not pronounce the sentence; and if a similar state of feeling ever came to exist in cases of murder—if juries would not find a murderer guilty, and the judges would not sentence him to death, or make a point of recommending him to mercy, or if Home Secretaries shrank from their duty, so that this punishment became a mere *brutum fulmen*, in that case it might become necessary to abrogate the punishment. His hon. friend said that time had come—he was not sure whether he lamented or boasted of it; but it would be a fatal victory by producing an enervation and effeminacy in the general mind of the country. For what but effeminacy could

be so much shocked by taking away a man's life as by depriving him of all that makes life valuable? Was death, after all, so dreadful? Was it not the object of all education to teach us to despise death? It was not right to cultivate too great a sensitiveness of conscience upon this point. In olden time men were too ready to give their lives and to take away those of others without adequate reason; but, on the other hand, many persons of the present day appeared likely to fall into the other extreme, and be ready to deprive the law of its last punishment. It was said that it was an absurdity to suppose that we could expect others to respect human life when we ourselves destroyed it. But would not the same argument apply with equal force to all other punishments? When we sentenced a man to imprisonment, were we not inflicting human suffering; yet could it be said that by doing so we were showing a want of regard for human suffering, and were, therefore, encouraging others to inflict it? To deter by means of human suffering was the very end of human justice. The rule was laid down that murder should not be committed, and he who violated that rule forfeited his right to live. It had been forcibly argued by the hon. member that when by an error of justice an innocent person suffered death the error was irreparable. It was their duty, however, to make such regulations as should make such tragical incidents as the execution of an innocent person extremely rare. It was probably a consequence of the severity of the continental system of criminal procedure that a feeling against irreparable punishments commenced earlier on the continent than in this country, in which the laws and the practice of the criminal courts were greatly in favour of the accused. Our judges and our juries carried out the doctrine that it was better that ten guilty persons should escape than that one innocent person should suffer. It was true that no human judgment was infallible, but in so serious a matter as a trial for murder, the accused in this country had the benefit of the slightest doubt. The very fact that the offence involved capital punishment rendered it necessary that the evidence should be of the strongest character. But were penal servitude to be substituted for capital punishment, such strong evidence might not be required for the conviction of the accused. In doubtful cases juries might say that they were safe in convicting, because if the accused were not really guilty, the error would hereafter be discovered, and might be repaired. He would suggest that in all cases where a sentence was commuted, the reasons for such commutation should be laid before the public. On the question of the total abolition of capital punishment, he thought the feeling of the country was against the hon. member, and that the limitation of the punishment to the cases mentioned in the Bill of last year would be sufficient. The mania which existed some time ago of paring down all our punishments, had reached its limits, and had reached them not too soon. Transportation before it was abolished had become almost a normal punishment, and penal servitude, which was eventually substituted for it, was scarcely more effectual, so comfortable were the prisons, and so easy was it to get out of them. Flogging, which was undoubtedly bad as a general punishment,

was peculiarly fitted for cases of brutality ; and yet at one time we would not hear of it until it was re-established in the case of garotters shortly after a member of Parliament had been garotted."

We have given the speech almost entire, because it is the best thing said in in the best way in favour of "capital punishment." But to us, although somewhat original, it appears exceedingly feeble and inconclusive. Its great argument seems to be this, *that punishment by death is comparatively a slight matter to the criminal, but a terrible thing in the estimation of others.* His words are, "A most important property in any punishment was that it should appear more rigorous than it was." On this argument we shall make three remarks. (1.) That no event can be more terrible than the death of an incorrigible man. (2.) That instead of the people exaggerating its terribleness they are not sufficiently impressed with it. (3.) That were they impressed with this terribleness according to Mr. Mill, they *ought not* to be so. He says, "That the object of all education was to teach men to despise death." Where is the logical consistency in arguing for capital punishment on account of the terror which people feel towards it, when at the same time he maintains that this terror is a wrong thing ? Indeed there are many utterances that seem to me very contradictory, and others that go inferentially altogether against capital punishment. For example, he limits the punishment to the incorrigible. What mortal knows when man has reached the point of unimprovability ? And if such a man could be found what influence would the gallows have in deterring him from the crime ?

Another argument, apart from the Bible, in favour of the *political inexpediency* of capital punishment, is—

Secondly : *The natural impossibility of its acting as a restraint from crime.* All murder is committed under one of two conditions, either by impulse or deliberation. In neither case could the gallows exert a preventive power. When from impulse, which is perhaps the general condition of the murderer's mind at the time of the act, there is no thought, and the gallows is powerless. When from deliberation, the gallows has been taken into account, and its preventive force has failed, capital punishment is unphilosophic as a deterring expedient.

There is yet another argument, apart from the Bible, in favour of the *political inexpediency* of capital punishment, and that is :—

Thirdly : *Its historic inefficiency.* Tuscany, after re-adopting capital punishment, found it so pernicious in fostering the capital crime, was obliged to abandon it, and for thirty-eight years it has done without it. In Portugal the last execution took place in 1846 ; in 1851 there were 278 homicidal crimes ;

in 1855, 173; and in 1860, only 142! The Governor of Michigan reported in 1864, after seventeen years' experience of the milder code, that crime had much diminished, because conviction and punishment were so much more certain. The death penalty, on account of its political inexpediency, has been discontinued, besides in Tuscany and Portugal, in Oldenburg, Anhalt, Nassau, Bremen, Neufchatel, Wisconsin, Michigan, Rhode Island, and several others in America and Europe, Wurtemberg, Bavaria, Baden, Brunswick, and Belgium.

The speech of Mr. Gilpin in the House of Commons on April 22nd may be read with advantage by those who are inclined to form a correct judgment on the question.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur. — (3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning. — (4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *David's State of Mind in Relation to God and in
Relation to Society.*

“Give ear to my words, O Lord;
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God;
For unto thee will I pray.

My voice shalt thou hear in the morning, O Lord;
 In the morning will I direct my prayer unto thee, and will
 look up.
 For thou art not a God that hath pleasure in wickedness;
 Neither shall evil dwell with thee.
 The foolish shall not stand in thy sight:
 Thou hatest all workers of iniquity.
 Thou shalt destroy them that speak leasing:
 The Lord will abhor the bloody and deceitful man.
 But as for me, I will come *into* thy house in the multitude of
 thy mercy;
 And in thy fear will I worship toward thy holy temple.
 Lead me, O Lord, in thy righteousness because of mine
 enemies;
 Make thy way straight before my face.
 For there is no faithfulness in their mouth;
 Their inward part is very wickedness;
 Their throat is an open sepulchre;
 They flatter with their tongues.
 Destroy thou them, O God:
 Let them fall by their own counsels;
 Cast them out in the multitude of their transgressions;
 For they have rebelled against thee.
 But let all those that put their trust in thee rejoice:
 Let them ever shout for joy, because thou defendest them:
 Let them also that love thy name be joyful in thee.
 For thou, Lord, wilt bless the righteous;
 With favour wilt thou compass him as with a shield."—Psa. v.

HISTORY.—Some suppose that David was still in the same circumstances as those we have sketched in the history of the two preceding Psalms—that he was now at Mahanaim during Absalom's revolt. Others, amongst whom is Hengstenberg, agree not in this opinion. They deny that the poem contains any reference to such an event. We must leave the history, therefore, to remain in uncertainty. We see no reason, however, for the opinion of Hengstenberg that "the Psalmist speaks not in his own person, but in that of the righteous, and puts words into his mouth which he is to use in times of oppression."

ANNOTATIONS.—"To the chief musician of *Nehiloth*." This is undoubtedly a part of the original inscription. The word "*Nehiloth*" is supposed to come from a root signifying to "perforate," denoting some kind of pipes. Some understand, therefore, to mean "*flutes*" or wind instruments in general, as "*Neginoth*," in the title of the fourth Psalm means "*stringed instruments*."

"Give ear to my words, O Lord, consider my meditation." The meaning of this seems to be attend, not only to my vocal and audible petitions, but to my unexpressed desires, those "groanings which cannot be uttered." (Rom. viii. 26, 27.)
 "My God and my King." The Almighty is addressed as "*King*"

here, not on account of his resistless sovereignty over all the earth, but on account of his special relation to Israel. As king of Israel he is invoked to the rescue of the kingdom.

“*My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee.*” This is a pious resolution rather than a prayer, and indicates that this poem received its first utterance at the dawn of day. “There is here,” Alexander says, “a beautiful allusion to the Mosaic ritual, which is unavoidably lost in a translation. The Hebrew verb is the technical term used in the Old Testament to signify the act of arranging the wood upon the altar (Gen. xxii. 9; Lev. i. 7; 1 Kings xviii. 33), and the shewbread on the table. (Ex. xl. 23; Lev. xxiv. 6, 8.) It would therefore necessarily suggest the idea of prayer as an oblation, here described as a kind of morning sacrifice to God.”

“*And I will look up.*” This means “I will look out, as a watchman expecting deliverance I will expect an answer to my prayers.”

“*For thou art not a God that hath pleasure in wickedness,*” &c., &c. This to the end of the sixth verse is a declaration of the writer’s faith in the purity of the Divine character as abhorring the wrong, and the rectitude of the Divine administration in punishing the wicked. The Psalmist here identifies his cause with God’s, and anticipates the downfall of his enemies because they are sinners, and therefore odious in God’s sight.

“*But as for me, I will come into thy house in the multitude of thy mercy.*” “*And I, as distinguished from these sinners, in the abundance of thy mercy, which excludes all reliance on his own strength or goodness, will come to thy house, the tabernacle set upon Mount Zion by David. I will worship, literally prostrate or bow myself, towards thy temple of holiness thy holy temple, or rather palace, so called as the residence of Israel’s divine King, and therefore no less applicable to the tabernacle than the temple.*” (See 1 Sam. 1, 9; iii. 3; Ps. xxvii. 4; xxviii. 2.)—Alexander. It was customary for worshippers in Old Testament times not to go into the sanctuary itself, but worship in the court with their faces turned “*towards*” the place of God’s manifesting presence.

“*For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.*” This is a strong graphic description. They are bad in their throat, their tongue, and their heart, bad right through. Supposing that David wrote this during the revolt of Absalom at Mahanaim, the words apply well to the conduct both of Absalom and his adherents.

“*Destroy thou them, O God,*” &c., &c. The imprecations of David which are so frequent in his writings, we are not prepared to defend. Even supposing that he regarded his enemies as rebels against God, and therefore deserving Divine displeasure, his invocation of that displeasure indicates a spirit that admits of no justification.

“*Let all those that put their trust in thee rejoice,*” &c., &c. This verse

expresses his desire for the happiness of the Godly, and his ground for expecting it.

ARGUMENTS.—We cannot better give the argument than in the language of Hengstenberg: “After an introduction in ver. 1 and 2, in which the Psalmist entreats the Lord that He would hear his prayer, the prayer itself follows in two strophes of equal length, each consisting of five verses, ver. 3—7, and ver. 8—12, which run parallel in point of matter, both treating on the same subject, and doing so in corresponding parts. In the first strophe the Psalmist prays the Lord, that as he made haste to pray to Him—being his first business in the morning—so the Lord might hasten to help him against his enemies, ver. 3; ver. 4—6 grounds this prayer upon the circumstance, that God, as holy and righteous, hates sin and sinners, and dooms them to destruction; and in ver. 7, the hope and confidence is expressed, that He, the righteous, delivered through God’s grace, will give thanks to him in his temple. The second strophe, like the second table of prayer, which, as in the Decalogue, is comprised in the number ten, begins anew in ver. 8, with a supplication for the Psalmist’s deliverance in this conflict with the adversaries; then follows in ver. 9, 10, the ground of it, pointing to the sinfulness of the adversaries, which, in a manner, called for God’s judgments on them, and bringing them to destruction. And the conclusion here again, ver. 11, 12, contains an expression of joyful hope for the righteous, as those whom God cannot fail to bless.”

HOMILETICS.—We shall regard the Psalm as revealing David’s state of mind in relation to God and in relation to society.

I. HIS STATE OF MIND IN RELATION TO GOD. And here are revealed his beliefs, feelings, and purposes.

First: *His beliefs of God.* (1.) He believed in God’s omniscience. “Consider my meditation,” not merely attend to my vocal utterances, but to my inward musings, my unspoken aspirations. The omniscience of God was one of David’s strongest convictions. The Eternal knows our “*meditation.*” Solemn thought. (2.) He believed in God’s moral holiness. “Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee.” David felt as felt another old saint. “Thou art of purer eyes than to behold evil, and canst not look on iniquity. (Hab. i. 13.) God is glorious in holiness. He is *light*, in Him is no darkness at all. Without holiness no man shall see the Lord. God’s being is the *foundation*, God’s will the *standard*, and God’s *influence* the *fountain* of all moral excellence in the universe. (3.) He believed in the administrative rectitude of God. “Thou shalt destroy them that speak leasing.

The Lord will abhor the bloody and deceitful man." The Holy God must punish unrepenting sinners, wherever they are found. The punishment may in mercy be delayed, but come it must. "All liars shall have their part in the lake that burneth with fire and brimstone." There is administrative justice in the universe which will righteously balance the affairs of humanity one day.

Secondly: *His feelings towards God.* (1.) He has the feeling of personal interest. "*My King, my God.*" He felt that the God of the universe was in a high sense his; his guardian, his father, and his friend. This God shall be my God for ever and ever. "The Lord is my portion, saith my soul." What an inexpressible privilege to feel that the Eternal is ours. (2.) He had the feeling of earnest supplication. "Give ear to my words, O Lord." And again, "Hearken unto the voice of my cry." And again, "Lead me O God in my righteousness, make my way straight before my face." Deeply did he feel, as all should feel, his dependence upon God; and this is the spirit of all true prayer. The absence of this leaves the soul practically without a God, like a planet without a sun to roll through darkness and disorder into ultimate ruin. "In all thy ways acknowledge him, and he shall direct thy paths." (3.) He had the feeling of practical expectancy. "I will direct my prayer unto thee, and will look up." Like a man who expects an answer to a momentous message, this man expected an answer to his prayers. Much that is called prayer in these formal times has not *expectancy* in it. Were the things asked for bestowed at once, the suppliants would be struck dead with fear upon their knees. David "*looked up*" expecting.

Thirdly: *His purpose in relation to God.* (1.) He purposed *early* prayer. "My voice shalt thou hear in the morning." Of all the seasons in the day, no season more favourable to devotion than the morning. The faculties are freshened by that sleep which bathed them in unconsciousness. Our blessed Lord prayed in the break of day, and in "the morning rising up a great while before day, Jesus rose up and departed into a solitary place, and there prayed." (2.) He purposed *orderly* prayer. "I will come into thy house." "I will worship toward thy holy temple." Though the temple proper was not yet built, the tabernacle was the

special residence of the Almighty King. That was the house of prayer. Towards it, because God was specially manifested there, the good of olden times were accustomed to turn their faces. Thus Daniel, an exile in Babylon, opened his windows towards Jerusalem, kneeled upon his knees, and prayed three times a day. There is a becoming order in worship. Christ has given us a model. We are commanded to take with us words, and turn to the Lord : to keep our foot when we go to the house of the Lord, and not forsake the assembling of ourselves together.

II. HIS STATE OF MIND IN RELATION TO SOCIETY.

First: *He regards all who are his enemies as enemies to God.* It is *mine* enemies whom he describes as so faithless in mouth, so wicked in heart, so voracious in throat, so flattering in tongue, and upon whom he invokes divine destruction. "Destroy thou them, O God," &c. Whilst I cannot justify David in taking this view of men, I see in his conduct (1.) the common mistake of bigots. All bigots regard those who oppose their narrow views and paltry policy, as the enemies of God. The common mistake is (2.), the persecuting spirit of bigots. Let a man with a strong, religious feeling, as David naturally had, be so egotistic and arrogant as to regard all who are his enemies as enemies to God, and he will soon burn with the same spirit as that which seems to come out in the passage, "Destroy thou them, O God ; let them fall by their own counsels ; cast them out in the multitude of their transgressions ; for they have rebelled against thee."

Secondly: *He regards all who were God's friends as his own.* "Let them that put their trust in thee rejoice ; let them ever shout for joy because thou defendest them : let them also that love thy name be joyful in thee. For thou Lord wilt bless the righteous ; with favour wilt thou compass him as with a shield!" Whether David was justified in regarding his own enemies as enemies of God, or not, he was undoubtedly right in regarding God's trusting children as his own friends, and in desiring for them an abundance of joy. God's friends should be our friends, his people our people.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Iona, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *The Redemptive Predestination of God a Reason for Man's Exultant Gratitude.*

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Ephes. i. 3—6.

ANNOTATIONS. "*Blessed be the God and Father of our Lord Jesus Christ.*"

Which might be rendered, "Blessed be God, and the Father of our Lord Jesus Christ." (Εὐλογητὸς ὁ Θεός.) "Blessed be God." The word εὐλογεῖν, like its English equivalent "to bless," signifies to praise, as when we bless God; to pray for blessings, as when we bless others; and to bestow blessings as when God blesses us. (Hodge.) The language is that of thanksgiving and praise.

"*Who hath blessed us with all spiritual blessings.*" Spiritual because they pertain to the spiritual nature of man. God blesses us by gifts. We bless Him by thanks. The same word, but it represents acts, essentially

and eternally different. The apostle here blesses, praises God for the blessings which God had bestowed.

“*In heavenly places.*” (Ἐν τοῖς ἐπουρανίοις.) Ellicott renders that in “the heavenly regions in Christ.” The expression occurs in four other places in this epistle. (See chap. i. 20; ii. 6; iii. 10; vi. 12.) True Christians are now in the heavenly state, they are citizens of heaven. (Phil. iii. 20.)

“*In Christ.*” All the spiritual blessings of redemption. (Ἐν Χριστῷ.) All the spiritual blessings of redemption come to mankind through Jesus Christ. He is the great minister. “God is in Christ reconciling the world,” &c. We have failed to discover here any reason to suppose that Paul alludes to the three persons of the Godhead.

“*According as he hath chosen us in him.*” Or as it might be “Even as he chose us in him.” “The primary meaning of ἐκλεγῆσθαι, and similar words, is undoubtedly to be looked for in their general and national references in the Old Testament.” “*Us.*” Not the apostles alone, nor the Ephesians alone, but all genuine Christians in all ages, and in all lands. The salvation of men springs from the loving choice or purpose of God.

“*Before the foundation of the world.*” (πρὸ καταβολῆς κόσμου.) This expression is used in two other places in the New Testament. (John xvii. 24; 1 Peter i. 20.) Whatever the Eternal does, He does from eternity. His works are no after thoughts, no expedients to meet unexpected crises. “Whatsoever God doeth, he doeth for ever.”

“*That we should be holy and without blame before him.*” The eternal purpose of God concerning man is “that through Christ they might be redeemed from all iniquity, and purifies unto himself a peculiar people zealous of good works.”

“*In love having predestinated us.*” The word love in our version is connected with “holy and without blame.” But with Ellicott and others, is regarded as properly belonging to the predestinating act of God. God acts from an eternal plan, and his plan is the effect, expression, and instrument of love. Love is the root of the universe.

“*Unto the adoption of children by Jesus Christ to himself.*” His grand purpose with mankind is that they should be restored through Jesus Christ to that true filial love for Him which they lost in the fall, and which constitutes their great sin and misery. Who is the *divinely* adopted man? The man in whose heart the spirit of true sonship has been generated. A God-revering, a God-loving, a God-honouring spirit.

“*According to the good pleasure of his will.*” (κατὰ τὴν εὐδοκίαν.) This is the primal font of all the streams of divine operation.

“*To the praise of the glory of his grace.*” The grand tendency of the whole is to inspire men with sentiments of the highest worship of God, on account of the glory of his grace. “*Wherein he hath made us accepted in the beloved.*”

HOMILETICS. The leading subject of these words is “THE REDEMTIVE PREDESTINATION OF GOD A REASON FOR MAN’S EXULTANT GRATITUDE.
VOL. XXII. T

"Blessed be the God and Father of our Lord Jesus Christ," &c. We say *redemptive* predestination, for there is predestination in every department of divine operation; from the most microscopic object to the clustering systems of immensity. Before we go on to notice the reasons suggested in the passage why man should adore the Eternal for his redemptive predestination, it may be well, in order to remove much of erroneous sentiment and terrible feeling that exist in the minds of some men in relation to this great subject, to state the followings things.

First: *The predestination of God contemplates good, and good only.* (1.) The benevolence of his nature proves this. He is love, and it is eternally antagonistic to love to plan for misery. (2.) The structure of the universe proves this. True science sees a divine plan in every part of nature from the minutest to the largest objects. Yet it has never discovered any contrivance for suffering. Not a single vessel has been discovered made for dishonour. (3.) The declarations of the Bible prove this. The Bible only reveals God's will concerning man, and it tells us that his will is that we shall all be saved. (4.) Consciousness proves this. All men feel that God intends their happiness. If they did not, moral remorse would be an impossibility.

Secondly: *The predestination of God never interferes with the free agency of moral beings.* It is true that no philosophy has yet harmonised to the satisfaction of the human understanding, the doctrine of free agency with the doctrine of eternal predestination. This is the great intellectual puzzle of the ages. But that the one interferes not with the other in the slightest degree is attested (1.) By history. Amongst the many examples that might be selected, take one—the crucifixion of Christ. That stupendous evil was pre-determined. Yet were not his crucifiers free? "Him being delivered," &c. (2.) By Scripture. The Bible everywhere appeals to men as responsible beings—appeals to their choice, and warns them of a judgment when every one must give an account of himself. (3.) By consciousness. Men feel that they are free. This feeling defies all logic. It is the ultimate argument. Beyond its decisions there is no appeal.

Thirdly: *The predestination of God is not exclusively confined to human redemption.* This we have already intimated. It does not follow because Paul refers God's agency in man's salvation to an eternal plan, that he would not have referred his agency in any other department of work to an eternal plan, if he had been

writing on some other divine work. As a pious man, he would refer everything that was good to God ; and as an intelligent man, he would refer everything to the plan of God. Had he been writing on agriculture, he would have traced every blade, and flower, and plant that grew to the predestination of God. Had he been writing on anatomy, he would have traced every organ, and limb, and joint, and vein, and nerve, and sinew, to the predestination of God. He would have said with David, "In thy book all my members were written." Had he been writing on physics, he would have traced the structure and formation of every atom and every globe, of every rain-drop and every sea, of every beam of light and every sun, to the predestination of God. But he was writing of man's salvation, and it was only to his purpose to refer to predestination in connection with that. Predestination is not a dream of the schoolmen, or a dogma of Calvin, but an eternal law of the universe.

Fourthly : *The predestination of God is revealed in Scripture according to forms of human thought.* As no finite being can comprehend the Infinite, no finite mind can give a representation of his acts that are absolutely correct. What, for example, in the predestination of God, is there answering to our ideas of that act ? The ideas of commencement, observation, resolve, enter into our conceptions of it. But these are foreign to the subject. What is there, too, in God's *choice* answering to our ideas of choice ? The ideas of beginning, comparison, rejection, acceptance, enter into our conception of choice, but in God's choice there was no beginning, no comparison, &c. What conception can we have of the processes and the workings of a mind that knows no succession, to whom all the future is as the past, who has but one eternal thought ? Alas, that men should be so impious as to dogmatise upon a subject like this. "Who by searching can find out God ?"* We now pass on to the question, why should we exultingly adore the Eternal on account of his redemptive predestination ? Paul suggests three reasons in the text.

I. HAPPINESS IS ITS EXCLUSIVE AIM. What are the "spiritual blessings in heavenly places" which the Apostle in the text

* See "Pulpit and its Handmaids," p. 313.

traces to it? First: *Moral excellence*. "That we should be holy and without blame." The two words represent spiritual excellence. (1) Negatively. "Without blame." Perfectly free from all that is wrong in thought, feeling, and practice. Appearing before God without spot or wrinkle or any such thing. (2) Positively. "Holy." Consecrated to the will and service of God. Secondly: *Spiritual elevation*. "Heavenly places." A truly Christian man is now in heavenly *regions*. Though on the earth, he is not of the earth, he is of heaven. His fellowships, ideas, services, aspirations are heavenly. He is come to an innumerable company of angels. "Our citizenship is in heaven," &c. Thirdly: *Divine sonship*. "The adoption of children." All men are the offspring of God, but none are his true children but those who have the true filial spirit. To possess this involves man's highest blessedness. This is the work of Christ. "As many as received Him to them gave He power to become the sons of God"—the true sons—"sons of God, and joint heirs with Christ." These are some of the "all spiritual" blessings which flow to man through God's redemptive predestination. Paul does not refer to a single evil or woe as coming to man from that source. Good, and good only, he saw flowing from that fountain. The inhuman, the blasphemous dogma of reprobation never entered his mind in connection with this grand subject. What reason for exultant thankfulness is here! Well may we exclaim, "Blessed be God, the Father of our Lord Jesus Christ." Another reason suggested by Paul for gratefully exulting in God's redemptive predestination is,

II. JESUS CHRIST IS ITS GLORIOUS MEDIUM. Predestination, which in nature makes the sun the medium of lighting, quickening, and beautifying this earth, in redemption makes Christ the medium of conveying all those spiritual blessings which constitute the happiness and dignity of man. The "heavenly places" to which we are raised are "in Christ Jesus." The adoption of children is "through Christ Jesus." All the divine grace—favour—bestowed on man is through "Christ Jesus" the "*beloved*." What a medium is this! This is the great gift of predestination. God's only begotten, well-beloved Son, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him

also freely give us all things ?" What reason for exultant thankfulness is here ! Well may Paul exclaim, "Blessed be God, the Father of our Lord Jesus Christ," &c.

Another reason suggested by Paul for gratefully exulting in God's redemptive predestination is,

III. ETERNAL LOVE IS ITS SPRING. "In love having predestinated us into the adoption of children by Jesus Christ." First : *This love existed before the objects of it came into actual being.* Millions of ages before mankind came into existence, before the "foundation of the world," He loved them. His love created them, organised them for happiness as creatures, and provided for their spiritual recovery as sinners. The uncreated that are to be, are as real to God as the created that are. Secondly : *This love is the happiness of his own nature.* Its manifestations are the good pleasure of his own will. The good pleasure of malevolence is misery ; the good pleasure of love is happiness.

Brothers, are not the reasons suggested by Paul for gratefully exulting in God's redemptive predestination, abundant ? Predestination," "choice," "counsel," "purpose," "decree !" The more ignorant men are, the more they profess to have fathomed the meaning of these terms, as representing the mental acts of the Eternal, and the more flippant they are in their use. But what do they stand for when applied to God ? *Volition* :—Will, nothing more ? God is *love*, and his Will must be happiness. He is "of one mind" and his Will must be unalterable. A certain theology, which, thank God, is dying out, has invested these grand old words with attributes of hideousness before which weak souls in all ages have trembled with horror. But, they only indicate the Will of Infinite Love to flood immensity with bliss.

"Love is the root of creation, God's essence ; worlds without number
Lie in His bosom like children ; He made them for this purpose only.
Only to love and to be loved again, He breathed forth his spirit
Into the slumbering dust, and, upright standing, it laid its
Hand on its heart, and felt it was warm with a flame out of heaven."

LONGFELLOW.



Germs of Thought.

THE BYEWAYS OF THE BIBLE.—No. V.

SUBJECT: *The Dream of Pilate's Wife.*

“I have suffered many things this day in a dream because of him.”—
Matt. xxvii. 19.

Analysis of Homily the Seven Hundred and Eighty-Ninth.

ST. MATTHEW alone, of all the Evangelists, informs us of this dream ; but the information he gives us is not of the most copious kind. Whether Pilate's wife was a Jewess, or a Roman idolatress, or a proselyte ; whether she had ever heard of our Lord before this ; what it was she beheld or heard in her sleep, and why it distressed her so much ; are left untold by his pen. All he relates is this, that she had just dreamed a dream about Christ ; that the dream had convinced her of his innocence ; and that she had been so much disturbed by it at the time, and so much perplexed by it afterwards, that she had sent and entreated her husband not to consent to his death. Such are the facts of which the Evangelist wishes us to be informed. We shall do well, therefore, to give our attention to them, and to endeavour to inquire reverentially, I. Why the dream in question was sent ; II., Why we are told that it was.

I. WHY THE DREAM IN QUESTION WAS SENT—for sent it was beyond doubt. Amidst all the absurdities that have been uttered and believed about dreams, the following things seem quite clear—viz., that we cannot order our own dreams ; that no other men can order them for us ; that God sometimes does (or has, at the least) ; that no other beings ever have, that we know of, except Him ; and, consequently, that however uninterpretable and unimportant such things in general are, those which have a special significance and bearing may be reasonably traced to God's hands. In the case of this dream, moreover, the fact of its relation by the Evangelist is an additional argument on this side. And if so, then the dream, in reality, was a Divine preaching of Christ to the mind of the sleeper. It had the effect of con-

centrating her waking attention not only on Christ in his innocence, but on Christ in his death, that same marvellous combination which seems to have converted the penitent thief. Had she, therefore, thought of these things as he did; had she followed up these first truths, as she ought; had she inquired and so heard of the wonders accompanying his crucifixion, and of the truth and glory of his resurrection, who can exaggerate the result? Her dream might have ended in reality indeed—even the eternal reality of heaven itself! At any rate, we may say of her dream, that it placed the key of heaven in her hands; something as was done for Cornelius by his own vision and that of Peter, and something as was done for Saul by the vision of Ananias. This seems, therefore, to have been one object (and a very precious and worthy object, compare John iv. 1—26) of this remarkable interposition, viz., to give to one perishing sinner an opportunity of being saved.

Another merciful object, I consider, was to warn another sinner of the extreme peril of his position at that particular time. Pilate, of himself, could know next to nothing of the unparalleled position he stood in. The Jewish populace, who had so long been taught to expect a Messiah, and who had so often been impressed by the words and works of the Saviour, might have known the true state of the case. Much more the Jewish doctors, who were unable either to deny his miracles or dispute his doctrines. (Matt. xxii. 46; John xi. 47, 8.) But Pilate, a Roman governor, no very devout worshipper even of his own supposed gods, it is said, and only seeing the Saviour's work and character through the double veil of Roman contempt and of Jewish fanaticism and hypocrisy, how could he be aware of the tremendous issues in his hands? Considering this, therefore, and considering also the sore temptation to which he was exposed, to restore his lost popularity by condemning an utterly friendless, forsaken, and exceedingly unpopular prisoner, we shall see much to move our compassion for him, however, in some respects, to be blamed. Had we stood, indeed, by his side, and known what we know at present, should we not have felt almost bound to warn him of the excessive peril of his position? But this was the very purport of the dream and message of his wife. May we not consider that dream, then, a

final warning to him to beware ? This would be quite in keeping with God's dealings. Judas had received such a warning from Christ, (Matt. xxvi. 24) ; and had conveyed one to the priests (xxvii. 5). So did Pilate himself afterwards to the Jews at large (xxvii. 24 ; see also Gen. xx, 3, Numb. xxii). And if so, how affecting an illustration of 1 Tim. ii. 4 ; 2 Peter iii. 9, &c. !

II. WHY THE DREAM IS RELATED.—All the occurrences connected with the Crucifixion neither are nor could be related. (Comp. John xxi. 25.) Why is this made an exception ? Partly, it is possible, as an illustration of God's power, mysteriously controlling even those innermost thoughts which are so uncontrollable by ourselves. Partly, too, as above, by way of illustration of God's mercy, and as opening out, by the case of Pilate and Pilate's wife, an almost boundless prospect of the opportunities, strivings, and warnings vouchsafed to our race. If such things were given to them, and to Judas, and the chief priests, can we believe any one without them ? But neither of these would appear to be the chief purpose of the history. The direct object of the narrative, that which accounts for its introduction into the very midst of the scenery of the Crucifixion, was of a different kind. Let me endeavour to explain.

Many false witnesses appeared against Christ ; but their witness "not agreeing," not even in the most pretentious and plausible case (Mark xiv. 59), their testimony was legally insufficient to establish any charge. The Law of Moses, as we know, was precise and stringent on this point. (Deut. xix. 15.) And it was on this ground, it is thought, and because all extraneous testimony against the Saviour had virtually failed, that the High Priest at last adjured Him to declare who He was. This adjuration, therefore, was a tacit confession that their accusations were not proved. "What need we any further witnesses ?" The truth is, they had had none. The prosecution had broken down.

In such a case, however, "not proven" is not enough. God would have the innocence of his Son beyond doubt. And as his Son was "made under the law," He seems to have carefully abided in this respect, by the words of the law. Two indepen-

dent, consistent witnesses (as required) “established” this great point—the false disciple and the judge—the unscrupulous and unpopular judge who would lose nothing and gain much (as he judged) by condemning, and the suspicious yet intimate companion who would certainly have detected evil if there had been any to detect. Thus far the testimony of man. But in a case such as this, virtually tried in the presence of the universe, greater testimony still is required. This we have, therefore, in prophecy (Isaiah liii. 9, &c.) ; in the subsequent inspired declarations of Apostles (1 Peter ii. 22, &c.) ; in voices from heaven during life (Matt. iii. 17, &c.) ; and now, at last, just previous to death, in this mysterious dream. A message from the unseen world, conveyed in such language as the hearer would exactly appreciate and understand, comes to the man before whom Christ is arraigned, immediately on taking his seat as the representative of the Emperor of the World. Thus strikingly, thus almost dramatically, at the very crisis of the Saviour’s fate, is He declared without sin !

The whole subject is a signal evidence of the importance attached to the Atonement. The perfect innocence of the Saviour is an essential feature in that doctrine. See how carefully, how profoundly, how anxiously, and, so to speak, reconditely, the point is established. Voices from friends and enemies, from the past and the present, from heaven and earth, from heaven and hell itself (Mark i. 24, &c.), all attest it to our faith. It is so with all the doctrine of Christ’s death. When the foundation stone of an edifice is laid, it is with much solemnity and precision ; special words and forms are employed ; multitudes are gathered to look on. In the numerous, varied, copious, careful, and almost exhaustive accounts we have of the Crucifixion, we see much the same thing. Of no other event, not even Christ’s birth or resurrection, have we so many, so minutely detailed, such manifestly “state” accounts as we have of his death. The reason is plain ; the foundation-stone was being laid. This may help us to understand and admire the Apostle’s well-known resolve (1 Cor. ii. 2) : and this may help us, let us hope and pray, to make the same resolve for ourselves !

MATHEMATICUS, M.A.

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THE FOREIGN PULPIT.—No. V.

SUBJECT : *The Reward of the Lord.*

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”—Rev. xxii. 12.

Analysis of Homily the Seven Hundred and Ninetieth.

THESE words speak of a speedy coming. What are we to understand by this? Simply that at some future time the Lord will come to reward? No. This text applies to the earthly future before us. In every hour of it these words are being fulfilled, the Lord is coming with his reward. The thought to be illustrated is that *now shall the Lord bring to each one of us his reward*. First. Let us convince ourselves that the words *will bear this interpretation*. Secondly. Let us inquire what, so regarded, is *the exact and true meaning of them*.

I. WE CANNOT FATHOM THE BOOK OF THE REVELATION, but all admit that it is concerned about the further unfolding of the ways of God in and with the Church of Christ. It is apparent, too, that the near and the remote mingle and blend, if not in the thought, at least in the figures of the seer. It is certain, too, that at that time the expectation was general that the Lord would speedily come and wind up the affairs of men. This expectation in its literal sense was not fulfilled. The actual truth lying beneath the surface of expressions of this sort is ever being fulfilled. Similar expectations prevail about us now. The truth lying beneath these expectations is being realised and fulfilled in the experience of men daily.

We are accustomed to distinguish between the first coming of the Lord and the second. He came once to offer a sacrifice for sin; He will come again without sin unto salvation, and this we call the day of recompense. Now if we look back on the first appearing of the Lord, we shall see that even then, wherever the Lord appeared, his reward very soon came with Him. Was it no reward when He said to his disciples such words as “flesh and blood hath not revealed this unto thee,” &c.; when He filled their souls with the glad certainty that the fellowship

of God with man was restored ; when He said, " Go, preach the Gospel," &c., whereby He made his disciples his fellow-workers in the great divine work He came to do ? But why select examples ? Is there a greater or more glorious reward than that which John expresses as the first reward of even, so to speak, a dawning and inexperienced faith, when he says, " To as many as believed gave he power to become the sons of God." Can there be anything greater than this ? We shall certainly answer no, if in Christ we have become sons of God.

During his earthly life, then, it was so that wherever the Redeemer came, his reward came with Him. But He promised his disciples to be with them always, even to the end of the world. We too, then, may rejoice in his spiritual presence, which surely cannot be of less value to us than his bodily presence was to them. Does it not follow then, that even now, wherever He comes He brings his reward with Him ? The Redeemer represents Himself as a lord distributing gifts and requiring an account ; demanding work and fruit, and sharing out rewards accordingly. He is the Lord then, we are the servants. The truth, therefore, that He brings to each his reward according to his works must really belong to the authority with which He is invested ; and is that authority ever in abeyance ? If not, then must He every hour be distributing the rewards of work, otherwise He would not come *quickly* and his reward with Him. Yes, the heavenly Father is working ever with all his undivided powers. It is a sign of imperfection in man if, at any moment of his active life, any of his powers are slumbering. Does this imperfection attach to him who is at once the Son of man and the brightness of the Father's glory ? No. He is always the Son of God, and therefore always the Lord. He comes to every one at all times, quickly bringing his reward, and giving to each according to his works.

Objection : Say some, looking alternately at their experience and hopes, the reward is not to be expected in this life ; this is the time of sowing and probation, yonder is the time of harvest and rejoicing.

True ; but something else must not be overlooked. When we toil and see progress—the progress of the things of God—is not this a reward ? And though many toilers have seen this

only with the eye of faith, yet like Abraham, they have rejoiced that the day of the Lord must come, and this joyful assurance was their reward ; and how could this thought give our souls joy if we could not bring this coming glory into some connection with our own activities—if we could not regard it as the harvest for which we are bid sow, and therefore if we could not regard it as a reward given for what we have done ? No. The two are not dissevered and divorced, the sowing and the reaping, the work and the reward ; this being for the life here and that for the life yonder. No man will believe that whose spiritual eye is clear enough to see everywhere the eternal in the temporal ; who knows the mystery of the new covenant, which knows as little of poverty as of fear ; but, on the contrary, has, and gives full and abundant salvation. The two are beautifully united. When a man rises out of death by the power of faith, Christ says to him, Thou *hast* eternal life ; and certainly when our faith is tried, the trial begets patience, and patience experience, and experience wisdom, and wisdom is a glorious reward. And equally certain is it, that here sowing and reaping, trial, and through it, strength and reward, go hand in hand.

Objection : Experience is against our thus connecting the reward of the Lord with this earthly life. Look at the reverses the Church has encountered. Poverty of life and soul is the lot of peoples who once enjoyed the blessing of a beautiful intellectual unfolding, and the clear light of the Gospel of Christ. Where Christ once reigned, superstition has blighted everything, and the false prophet is worshipped. Where is the connection between work and reward ?

Yet they who lived in such times, and who alone could have a vivid conception of them, would not hesitate to answer. The boldness with which the faithful opposed the rushing stream ; the good seed they left behind for better times ; the desire for a better state which they kept alive by dignified admonition, which ever hinders the effectiveness of evil, are all good and great ; and though dark times should be coming, would not the faithful servants of Christ have within them the living and comforting assurance of the glorious future, and would not that be their reward, and a rich reward ?

Yes, if we look, not at the outer but at the inner, which is, after

all, the true in human life, we shall confess that amid the changes of life this principle holds good.

II. Look more closely into THE MEANING OF THESE WORDS. My reward comes with me, says the Lord. Reward and work are naturally related. Given the work done, the reward may be ascertained. Does this hold in relation to God? We cannot answer that question. But turn to the Apostle. Paul says that *there can be reward only where there is law or contract, but where grace rules there can be no reward*. Our very salvation and joy is that we live under grace and not under law. What reward then can there be?

But the same Apostle says; *It is not I who live, but Christ lives in me*. Is this really so; Christ living in us; we, really growing up into oneness with Him; He, ever near our hearts? How then can He first come to us in the future, and his reward with Him; how can it be when He in us is what we ourselves are?

There is no other reward for us than this life-fellowship with the Lord. We can desire no other. He can bring no other. But he is ever coming quickly with this reward by making us more deeply conscious of this fellowship. And though we should say nothing about reward in this life, still this is the only reward in that life—to win Christ more fully, here and yonder our greatest joy. The reward of faith is Christ, and his life in us.

This reward the Lord gives *according to our works*. What are they? All our works are imperfect: how much of our success too is dependent on what may be called accident—or what cannot be calculated by human wisdom. Moreover, all our works done in God are the result of the united working of believers, no one of them is ours exclusively, our influence is only one of many combining in the result; individual reward, therefore, has no place here.

But, says the Lord, *to every one* according to his work. The work thus rewarded is *fidelity*: “Well done, good and *faithful* servant.” We are faithful when we fill the post assigned us; when we follow our convictions; when we honour the truth; when we rightly and fully use our gifts: when we obey the voice of the Spirit: and this is the fidelity Christ rewards.

There must be a relation to Him, or our fidelity, not being towards God, brings no reward. But where there is a relation to Him, the reward comes quickly, in richer knowledge, stronger faith, more cheerful courage, closer fellowship.

What an encouragement to the divine life there is in all this. What would our cares signify if we could live in the full conviction that all we have to do is to be faithful, and the reward will come—that, as we are faithful, richer blessing will be ours.

The personal fidelity of each brings with it its own reward. But it must not be forgotten that, as each believer has his part in the common work of the Christian Church, so has he too in the common reward. This is important to remember, because we may be faithful to our convictions, and fidelity is always certain of reward, but our convictions may be wrong. All work that is Christian must be built on the true foundation, but it may be of two sorts; it may be the perishable stubble or the enduring stone. The one will be destroyed by fire: *he* will be rescued, and that is the reward of fidelity; but *the work*, which is the child of error, can have no part in this preservation. If our souls were in perfect harmony with his, we should only build with enduring stone.

It is to be desired that the stubble should be burned. Hence we may rejoice that He comes quickly, and his reward with Him. Have any of us built only that which will be burned?

SCHLEIERMACHER.

By R. V. PRYCE, LL.B., M.A.



SUBJECT: *Walking in the Night.*

“He then, having received the sop, went immediately out; and it was night.”—John xiii. 30.

Analysis of Homily the Seven Hundred and Ninety-First.

IN the Bethany feast of the preceding chapter, and the Passover feast of the present one, the character of *Judas* is for the first time made known. We see him at the former breaking the peace of our Lord's last Sabbath, troubling the pure soul of

Mary, and finding in the odour of her offering only the savour of death. At the latter we behold our Lord washing in menial fashion his disciples' feet. Then he confides to them the mystery of his passion, and prepares them for the approaching struggles of Gethsemane and Calvary. But into that mystery Judas is not permitted to look. He is already gone out *into the night*. He has finally severed himself from the society of the holy, and sought the enemies of the Holy One.

The "lonesome darkness" through which he hastens from the presence of Christ is symbolical of—

I. THE DARKNESS OF HIS CRIME.

First : The light has become intolerable to him now, as it shines in the Sinless One, and is seen in faint reflection upon his followers. The heaven of true and faithful souls has torment for the false one ; he feels his moral inability to dwell in such light, and at *last* he quits the society with which he has no longer anything in common.

Secondly : We say at *last*. He was not always the traitor in the band. As certainly he once truly belonged to the holy, as now he certainly abandons them. Nothing is said of him that authorises us to regard him as a reprobate from the beginning. He was "the son of perdition," but an equally strong phrase is used of them who were "by nature the children of wrath." He was called by Him whose reproaches were never heavier than love could make them, a devil ; but the same lips pronounced the words, addressed to Simon Peter, "Get thee hence Satan." The apostle Judas may have entered *his* apostolate pure.

Thirdly : He may even have been brought into the company of Christ, that he might be saved. Perhaps the Saviour saw much that was good contending with the evil in the man's nature, and calls him to the discipleship that the evil may be overcome by the holy teaching and the holy Presence. Perhaps he gives promise of being the richest gem amongst the twelve apostolic stones that glitter on the breast-plate of "the great High-Priest of our profession." Christ ever holds to him the language of tender pity, and nowhere treats him as a foredoomed and hopeless wretch. On the contrary, our Lord's frequently pointed warnings against covetousness seem to have had a

special purpose, and that the merciful one of saving Judas. That he was admitted into the sacred twelve merely that he might fulfil a prophecy, and make the fact square with the prediction, is an intolerable supposition. Heaven ordains no man to do the office of hell. The betrayer was the tool of the priests, but this hypothesis would make him the tool of God.

Fourthly : But over all good this evil heart obtains terrible, and at last complete, ascendancy. He goes slowly out, as he went out on this night, from all saving influences, impelled into the darkness by the very strength of the light he left behind. Step by step he prepares himself by being "unjust in the least," to be "unjust also in much." The "thief" begins by stealing the money of the disciples, and ends by stealing the life of the Lord. Avarice, indeed, is the most deceitful of all sins, having in it the essence of all sin—selfishness. Covetousness is idolatry, and no idolatry so hardening. His destruction was self-wrought; we are assured of that by the purity of God, who "tempteth no man to evil"—and by the repentance of Judas, who accepted the entire responsibility for the act. "I have sinned," &c. If any lost soul is lost through God's eternal decree, that lost one is fulfilling his mission by *being lost*, and the path to hell becomes the path of duty. If one vile character is God's work, let it take its place among the revered works of God : but we execrate Judas, knowing that he was no more the son of perdition than he was, as one says, "the son and heir of his own self-willed destruction."

Fifthly : His sin was one of darkness, inasmuch as there was no revelation of it to himself until it was consummated by the crime of the garden. The hypocrite's most miserable dupe is his own heart. A small matter precipitates men into the last fatal step, and Judas, having taken that last step, is horrified at its immediate consequences, for he has betrayed not his master alone, but most miserably *himself*; for he has walked in darkness.

II. Judas going out into the night symbolizes THE DARKNESS OF HIS REPENTANCE.

First : His conscience wakes up with the terror of night upon it, and speaks, but without the accents of hope. It is terrible to

think that there can be a hopeless repentance ; that a man may know he is far from the light, and the knowledge only carries him further away into the night. He confesses. He, in a sense, reforms. He even vindicates the innocence of his victim. He flings away the coveted silver. But his repentance turns on self, as his crime had done ; and having been estranged long in affection from Christ, he becomes estranged from Him even in his contrition. Had he but sought *the light* of Christ's favour, even then, it would not have been refused, and the kiss of betrayal might have been rewarded by the kiss of love ; but he seems to have been morally disabled for any return. He has become so wedded to the darkness, that in his sorrow he turns his back on Christ, and goes still out into the night—the unutterable night of a suicide's grave.

Secondly : There is a great and awful fallacy in the homely proverb—"it is *never* too late to mend." The habit of sin may morally disable us from true repentance. To have one's sin *ever* before us, and one's Saviour *never* before us will be an overlate mending. Bushnell says, "Had Judas been transformed instantly into an angel of beauty, his purified sensibility would have been shaken, I think, with a greater terror even of his crime than before." Nothing could have saved him from despair but the presence of Christ, and he quits that presence.* Doubtless he was included in the "Father forgive them" ; but Christ's intercession avails not for the man who flies from Christ. "The sorrow of the world worketh *death*." His repentance only leads to a further crime—that of suicide. From gloom to gloom he goes on his Christless way.

III. His going out into the night is PROPHECIC OF THE DARKNESS OF HIS DOOM.

First : Swedenborg taught that all souls would pass to heaven at first, but that the wicked would voluntarily quit that realm of light to go to "their own company." There is sufficient truth in this notion to justify our regarding the self-banishment

* The suggestion of Origen, that Judas rushed into the world of spirits to seek Christ and crave his pardon, is very touching, but can hardly be in seriousness entertained. Surely that was not the reason of his suicide. It was rather a flying *from* than *to* the crucified Saviour: he "went out; and it was night."

of Judas from the Paschal supper of the disciples, as a prophecy of his everlasting and ever widening separation from the glorified Christ and his ransomed ones, eating the Paschal supper in the kingdom of the Father. Startled at the dread Apocalypse of their past lives, the lost must become ever more lost, because more distant from the Redeemer.

Secondly : We care not to preach eternal punishment so much as eternal love, but who can forget that of Judas, our Saviour said, "It had been better for that man, if he had never been born." If for him there were to be a final restoration, however remote, these words could not be true. To escape this difficulty, objectors to the doctrine of everlasting punishment have excepted Judas from the general amnesty. (See the "Bible v. the Churches," by Septuagenaur.) Such an objection is frivolous and unjust.

Thirdly : So far from the crime of Judas being exceptional, it is too true that "his name is rather Legion than Iscariot." There is but one actual Judas in history, because there is but one Christ. Had every college of disciples its Jesus, every college would have its Judas also. Alas, it is as common to betray Christ afresh, as to crucify him afresh, and to deny him afresh. "The son of perdition" is not its only child, and Judas, as after receiving the sop at the Gospel feast, he in all freeness of will, breaks away for ever, from the fellowship of light, and pursues his path of ever deepening darkness, takes no solitary, or to us, impossible way.

New Brighton.

J. H. HARGREAVES.



SUBJECT : *Profitable teaching and right leading.*

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."—Isa. xlviii. 17.

Analysis of Family the Seven Hundred and Ninety-Second.

THE prophet in the context speaks by anticipation in the person of the Messiah. Christ is the person referred to in the sixteenth verse as sent by the Spirit. The event here

before the prophet's mind, or at least set forth by the language he uses, is the conversion of the Jews to the faith of Jesus Christ:—an event as yet unlikely, judging from appearances, but one sure to take place, because the Word of God cannot fail in its fulfilment.

Our text, then, is eminently Christian in its interpretation and meaning. It was spoken in dark and troublous times. Now was the period of Israel's decline and bondage. But the condition of the Hebrew nation was the result of that perverse idolatry by which they were characterised: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea," is a truly pathetic lament indeed, but called forth quite as much by the people's transgression as by national misfortune. Isaiah speaks in the name of the Lord. Of God he says that He is the Redeemer, and in connection with this title of Redeemer, Jehovah is set forth as the Holy One of Israel. Then this God of Israel is declared to be the teacher: "I am the Lord thy God, who teacheth thee to profit;" and as a leader "which leadeth thee by the way that thou shouldest go." So that the whole scope of the passage points to *God as a Redeemer, a Teacher, a Leader.*

I. GOD AS A REDEEMER. Our text occurs in what may be called the last division of this prophecy. Isaiah addresses his countrymen as being actually in a state of captivity. He predicts the total destruction of Babylon, and in glowing language foretells the deliverance of the Jews by Cyrus, whom he represents as being addressed by God about 200 years before his birth. The redemption spoken of by Isaiah then was temporal in the first place. But he ascends a much higher sphere than that circumscribed by any earthly demand. The last portion of his prophecy is especially full of Christ who is the mighty Saviour in every time and place.

First: *The captivity of evil: The Babylon of sin.* The whole human race is involved in misery as in guilt. The bondage of iniquity is the worst sort of captivity that beings capable of a better life can possibly suffer.

Secondly: *The mercy of the Redeemer at work in the city of*

bondage. (1.) The greater because of our helplessness and need. (2.) The greater because of our sinfulness and unbelief. (3.) Crowned by the maintenance of God's righteousness with the recovery and perfection of our own. Redemption, unless a righteous one, would be worse than none. The Gospel is not simply a principle of forgiveness, it is that and something more ; it is the power to become holy—the happiness and endlessness of a righteous and godly life. Forgiveness is but the calmness of the ocean over which the Christian has yet to sail. Forgiveness is not heaven, but a revelation of its possibility as it is a revelation of the *pardoning love of God.*

II. GOD AS A TEACHER. We have here brought before us the Gospel as a teaching power. It is too generally only regarded and valued as a something which adds to our enjoyment. Few Christians even understand the *beneficence of discipline.*

Firstly : *Look at the Gospel as a Teacher.* The new birth (did you ever think of it ?) opens the eyes to a new world ; it is followed by a new language. Here is the *high school* of heaven in which the *Spirit* of God is the principal teacher.

Secondly : *Learning is never easy.* There is no royal road to this learning any more than to mere secular knowledge. (1.) The lessons are harder because we have to unlearn. Satan has had us in his school, where we were as apt to learn as he to teach. It is very hard to unlearn ; *but we must.* (2.) The lessons are harder because we are not diligent. The elements always seem most difficult, because they are so near. If a man always sticks at the elements he is ever in difficulties, yet never makes progress. (3.) The learning is harder because as yet we are not much better than invalids. Our spiritual nature is sickly and weak. There are no giants in these days ; few indeed of godly stature and healthy development.

Thirdly : *Yet all the teaching is profitable.* (1) It is profitable as a correction. Our very failings are made beacon lights. Our weakness makes us more humble, and less prone to self-reliance. (2.) As a spiritual development. All these things are made to *work together* for our highest good. Let us learn, then, that the grace of the Gospel is manifest by teaching, as well as by the joys and more welcome gifts of the Spirit.

III. GOD AS A LEADER. "Who leadeth thee by the way that thou shouldest go." Not the way that thou wouldest go; that is man's interpretation.

Firstly: *The way God would have us go is not always according to our inclination.* We may learn here: (1.) The pleasantest way is not necessarily the best. (2.) The fact that we are called to walk in an unpleasant path so far from proving God's desertion may indicate just the reverse. He may be nearer to us in the cloud than in the sunshine. The wilderness with Him in it is the way to Canaan: no other way, however pleasant, can be safe.

Secondly: *The knowledge that it is his way should be enough.* (1.) As a reason. For there can be nothing irrational in following Him who is the source and crown of wisdom. (2.) As an incentive. For the voice of his approval should sound both distinctly and pleasantly to our ears. Follow Him: For this is the way of safety and deliverance; for this is the way of duty and righteousness; for this is the way of peace, of happiness, and everlasting life. "This is the way, walk ye in it."

"When I am feeble as a child, and flesh and heart give way,
Then on Thine everlasting strength with passive trust I stay;
And the rough wind becomes a song; and darkness shines like day."

J. PARRISH, B.A.

Biblical Criticisms.

The Principles and Limits of Typical Interpretation.

BEFORE we define the limits of typical interpretation, we must define in what it consists. It is that exposition which not merely explains the grammatical sense of the words, but points out also how the grammatical meaning of these words is indicative of future facts, which form a parallelism with those related.

Typology is a branch of symbolism in general, namely, the prophetic branch. All the arts are symbolical. However,

most of the symbols exhibited by the arts are not prophetic, but historical, or else without any reference to time.

The whole of the religious teaching before the introduction of Christianity, as well among the Gentiles as among the Jews, was symbolical. The various forms of paganism symbolised the highest truths which were then discovered in the natural sciences. Paganism was, therefore, the symbolism of intellect. The Jews were much behind many other nations in scientific knowledge, but, through Divine teaching, they were very far before them in the recognition of the sanctity of God, who was called the Holy One of Israel. The religion taught by Moses contains the symbolism of the highest truth known among the Israelites. But let it be well observed, that it is an historical misconception to look upon the priests of the Mosaical covenant as if they were a national establishment of preachers. There might be prophets among them who taught in their capacity as prophets, but in their sacerdotal capacity they never taught by words, but by symbols. We have no instance on record of their ever having delivered a sermon ; and the whole Pentateuch contains no doctrine doctrinally expressed, but merely symbolically. Of course we except here definite precepts, like those of the Decalogue, in which not so much the intellect is taught as the will commanded.

We will not enter here into the question formerly agitated between Spencer and Witsius and their respective adherents, why the Israelites were not taught by sermons, but by the repetition of rites : we merely state here that it was so. Their ritual was their catechism, and contained their articles. And these articles of the Israelites predominantly addressed the will, as the pagan rituals, when esoterically explained to those who were initiated into the mysteries, almost exclusively addressed the understanding, and communicated astronomical discoveries, and physiological facts, without any reference to holiness unto the Lord.

The catholic character of Christianity is in this also conspicuous, that it comprehends both the will and the understanding of man. The prophetic element forms the transition between the Mosaic religion and Christianity ; and we may add that the Socratic, Academic, Peripatetic, Stoic, and Neoplatonic schools in philosophy form the transition (of course we mean intellectually, and not morally or spiritually), between paganism and Christianity as religion absolute.

Although we speak of Christianity as in the highest sense *religion absolute*, we should never forget that—just as it has been truly said, that he who knows only one language, does not know that one, although he can speak and write it, and that he who

knows only one science really does not know it, although he may practise its precepts,—so also he who knows only one religion, really does not know its value, although he may be imbued by its holiness.

Typical interpretation has been lately illustrated by *Bahr*, in his *Symbolik des Mosaischen Cultus*. From this work we gather the following principles, and limits of symbolical interpretation, as applied to the Pentateuch :

1. The symbolical interpretation must harmonise with the clearly-expressed principles of the Mosaic religion. That religion clearly rejects all worship of stars, planets, and astronomical phenomena. Hence we infer the futility of attempts at finding the astronomical mysteries taught by Egyptian and Phœnician priests under the Mosaic rituals.

2. Every attempt at interpretation must be preceded by an accurate knowledge of the symbolical rites themselves.

3. The interpretation of each symbol should commence from that of its name, *Ὀψ, σημεῖον*.

4. Every symbol has only one *principal* meaning. Thus, for instance, the sacred candlestick with all its appurtenances, represented the fundamental idea of light ; and all the various rites connected with the sacrifices, represent the idea of sacrifice.

5. Each symbol represents always one and the same fundamental idea, although in various modifications.

6. In every symbol the distinction is to be observed between that which really symbolises the leading idea, and those *addimenta* which are requisite for the true exhibition of the symbol itself. The symbol serves the idea, but minor circumstantial facts do not serve the idea directly, but only indirectly, inasmuch as they are subservient to the symbol, which is a type, and as such, itself subservient to the antitype. For instance, the candlestick represents light ; but the snuffers and tongs are only requisite to keep up the physical light which typifies the spiritual. In a similar manner, the auxiliary instruments employed in the offering of sacrifices have no direct typical signification, but are only requisite for performing that sacrificial act which is the type of a higher antitype. But such ornaments in the candlestick as almond-flowers and pomegranites, without which the candlestick might very well burn, are manifestly introduced with a typical design. Similarly a sacrifice might have been offered without any washing of hands and feet before entering the tabernacle. Hence we infer that this washing has a symbolical meaning, whilst we do not find any typological signification in the snuffing of the lamps, in the tying of sacrificial beasts, in the removing of the ashes, in the carrying of the firewood,

and all such similar circumstances, which belong to the type as a physical fact, and without which it could not well exist as a physical fact, but which have no further use than that of maintaining the external fact.

We content ourselves, for the present, with laying down these simple rules, which we believe to form not only a secure foundation for a complete system of typical interpretation, but also a safe guide for the ordinary reading of those parts of Scripture which are symbolical.

C. H. F. B.

The Preacher's Finger-Post.

THE CHURCH THE TEMPLE OF GOD.

"Ye also, as lively stones, are built up a spiritual house."—1 Peter ii. 5.

THE Apostle here seems to compare the Church to the temple at Jerusalem. His words suggest that it is unlike that grand edifice in many respects. First: It has a *living* foundation. It is founded on Christ the "living stone." Secondly: It is formed of *living* materials. "Lively," or as it should be, living "stones." It is not built of dead materials. Thirdly: The various parts *come together to the foundation of their own accord*. "To whom coming." Fourthly: It constitutes a *spiritual* edifice. "A spiritual house." If there be these points of striking dissimilarity, where are the points of analogy authorising such a comparison?

I. IT IS ORGANISED AFTER A

DIVINE PLAN. The temple was, so was the tabernacle.

"Let them make me a sanctuary, that I might dwell among them, according to all that I show thee. After the pattern of the tabernacle."

Not only is there a divine plan as to the form, proportions, size, and use of the spiritual house, but as to the character of each stone, the place it shall occupy, and the time and the manner it is adjusted in its position. All is planned.

First: *This is the leading plan in the world's history.*

For this Christ rules the world, and the human race is continued on the earth. All things, governments, markets, arts, sciences, are mere scaffoldings to this building. When the superstructure is complete, these will be removed as useless rubbish. To change the figure, this Church is the new moral world, which is

being evolved from the chaos of human life. Secondly: *This plan, though unknown by men, is being worked out by them.* The architect of some St. Paul's or St. Peter's, may conceal the full plan, whilst he employ a thousand men to work it out; some delve in sunless pits, some navigate stormy oceans, some work in distant lands, to carry out a plan of which they know nothing. So God employs men to carry out his plan in building up this "spiritual house."

II. IT IS COMPACTED TOGETHER INTO A NECESSARY UNITY. Every part of a perfect building is so united, that nothing can be displaced without an injury to the whole. The Christian Church is a real unity. Christians built upon one foundation, or to change the figure, they are branches of one root, members of one body. *Supreme love for a common Father, unbounded confidence in a common Christ, life consecration to a common cause,* are the indissoluble bonds of union. This union, First: Is independent of local distances. Secondly: Independent of external circumstances. Thirdly: Independent of ecclesiastical systems. Fourthly: Independent of mental idiosyncrasies.

III.—IT IS THE SPECIAL RESIDENCE OF THE ETERNAL SPIRIT. The temple was the dwelling place of Jehovah. There the Shekinah, the symbol of his presence radiated

over the mercy seat. It was the house in which He was to be met by those who sought after him. The Church is the dwelling-place of God, it is the temple of the Holy Ghost. "Lo, I am with you alway," &c. There is more of God to be seen in the true Church, than can be seen anywhere else under these heavens. In nature you see his handicraft, in saints you see his soul. Men must come to the true Church, the "spiritual house," where is the mercy seat, where are the oracles, and where, gleaming like the Shekinah, is the flame of divine love, if they would meet their God.

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THE CHURCH THE PRIESTHOOD OF GOD.

"An holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."—1 Peter ii. 5.

THE Apostle having thought of the Church under the figure of the Temple at Jerusalem, had naturally suggested to his mind, the idea of priesthood: for all the services of that Temple, were services more or less priestly. In looking at the church as a priesthood, we shall consider three things.

I. THE PERSONS OF WHOM THIS PRIESTHOOD IS COMPOSED. In the Papal and in the Protestant Episcopal Church there is a class of men who assume this distinction. They style themselves, by way of eminence, *priests* in the Church of God.

This is an imposture. The name priest is never given to any church officer in the New Testament. And for the office of such priests there is no place in the spiritual church. The Apostle here is writing, not to church officers, but to individual Christians, scattered throughout the world. Why should Christians be represented as a priesthood? First: *On account of their entire devotedness to divine service.* The priests under the law were consecrated by solemn and impressive services to religious work. The Temple of God was their home, the service of God the object of their life. All Christians are thus consecrated to God. Their impulse is his love, their end is his glory, their rule his will, their happiness his service, their glory his friendship. Secondly: *On account of his free access into the Divine Presence.* As the Jews were brought into nearer connection with Jehovah than any of the other nations on the earth, so the priests among them were brought into closer intercourse with Him than any other of the members of their community, and the high priest nearer than any of the others. He alone went into the holy of holies. All genuine Christians have free access to God. "Through him we both have access by one Spirit unto the Father." (Eph. ii. 18.) "Having . . . boldness to enter

into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh. . . . Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 19—22.) The veil of officialism has been rent in twain, and all have now free access to God. "God is a spirit, and they that worship him must worship him in spirit and in truth." Faith in Christ introduces all into the holy of holies.

II. THE CHARACTER BY WHICH THIS PRIESTHOOD IS DISTINGUISHED. "Holy," "an holy priesthood." The priests under the law were required to be holy. They were to be free from evil, physical as well as moral. Hence it is said, referring to them as connected with the temple, "Holiness becometh God's house." True Christians are "created in righteousness and true holiness." What is moral holiness? The shortest and most intelligible answer, perhaps, would be *resemblance to Christ*—resemblance not in intellectual attributes, or outward conduct, or external circumstances, but in the spirit of his life. The spirit of supreme love to the Father and self-sacrificing love for man. "If any man have not the spirit of Christ, he is none of his."

III. THE SERVICE TO WHICH

THIS PRIESTHOOD IS CONSECRATED. "To offer up sacrifices." First: *The sacrifices are spiritual.* Not bloody offerings, not material substances as expiations, but spiritual sacrifices. What are spiritual sacrifices? *Prayer* is a spiritual sacrifice. "Let my prayer be set forth before thee as incense, and the lifting up of my hands as sacrifice"—prayer not only for self, but for others. *Praise* is sacrifice. "Whoso offereth praise, glorifieth me." The flame of love should ever glow on the altar of our hearts, and gratitude and adoration should ascend to heaven as the fragrant incense of old. *Contrition* is sacrifice. "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." Secondly: *The sacrifices are mediatory.* "Acceptable to God by Jesus Christ." Man's religion is mediatory. He can only approach God acceptably through Jesus Christ. "No man can come unto the Father but by me."

Such is the priesthood of the Church. Christians are indeed true priests—priests in a higher sense than Aaron, or any of his successors. They were but the types. As true priests, let us be separate from the world. Stand aloof from all its polluting influences, having our hearts sprinkled from an evil conscience. Let us rejoice in our altar, which is Christ. Let us walk this world as the

priests of old walked the courts of the Temple, regarding every object as sacred, and the very air as holy.

THE SINNER AND HIS GOD.

"I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?"—Job vii. 20.

In the text we have a human soul—First: *Disappointed of relief.* Job was in agony. He sought relief in sleep and found it not. "When I say my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams and terrifiest me with visions." This shows (1.) The independence of the mind over the body. (2.) The mental resources of misery. (3.) The accessibility of God to the soul. (4.) The necessity of the soul's reconciliation to its Maker. In the context we have a human soul—Secondly: *Tired of existence.* "So that my soul chose strangling and death rather than life. I loathe it," &c. Beautiful as this world is, there are many circumstances in it that render life oftentimes intolerable. There is a longing for death altogether apart from religion. A desire to die is no evidence of piety. In the context we have a human soul—Thirdly: *Contending with God.* "What is man that thou shouldest magnify him," &c. Here is (1.) A wrong

idea. He seemed to think that man was beneath God's notice. Not so. What is not beneath God to create is not unworthy his visitation. Here is (2.) A fruitless attempt. How foolish to contend with the Almighty. In the context we have a human soul—Fourthly : *Roused to enquiry*. "I have sinned," &c. Notice here two things—

I. HIS CONDUCT IN RELATION TO GOD. Here we discover his anxiety—First: As to what *he had done*. "I have sinned." Sin implies (1.) The existence of law. (2.) Means of knowing law. (3.) Capacity for obeying law. (4.) Actual infraction of law. Here we discover his anxiety—Secondly : As to what *he should do*. "What shall I do unto thee?" This implies a conviction (1.) That something was necessary to be done. What? Some atonement? (2.) Ignorance as to what to do. What shall I do? Shall I deny it? Shall I forget it? This I cannot do. Shall I endeavour to escape the consequence? This I cannot do. The agonies are on my conscience, the hell is within me. Shall I adopt a new course of life? What course? How shall I do it? Who will help me?

II. GOD'S CONDUCT AS IT APPEARED TO HIM. Job's question implies (1.) His belief that God had specially afflicted him. "Why hast thou set me as a mark against thee, so that I

am a burden to myself?" The word rendered *mark*, says Barnes, means properly, that which one impinges against. It means here an object of attack or assault. Job felt as if God had sought him out and made him a special object of suffering. This is evermore the fate of an awakened conscience. It traces all its sufferings *directly* to God. (2.) His impression that God would not pardon him. "Why dost thou not pardon my transgressions?" His words here imply two great truths. (1.) That pardon is essential to the removal of suffering. A great truth this. Psalm xxxii. 3—5. Another truth implied in this language is (2.) That there is some cause why pardon is not bestowed. "Why dost thou not pardon?" Is it for the want of a disposition, or, is it for the want of power?" The true reason ever is with man and not with God. (3.) That unless pardon come soon it will be too late. This he expresses in these words, "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." The meaning is, "I shall soon die; then, though thou wert to seek me in order to bestow pardon, I shall not be found." Though Job had some wrong conceptions of God and not always correct feelings towards him, yet what he here expresses is a solemn truth of universal application, namely, that pardon must come

to the sinner soon, or else it will be too late, too late for ever.

"There are no acts of pardon past
In the cold grave to which we
haste;
But darkness, death, and long despair
Reign in eternal silence there."

CHURCH ACTIVITY.

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."—Phil. ii. 14—16.

THE Church is essentially an active society. An inactive Church is a solecism. Activity is not only the condition of its health, strength, and growth, but the condition of its very existence. Inactivity is death. The text leads us to look upon its activity in relation to various things.

I. IN RELATION TO THE SPIRIT WHICH SHOULD INSPIRE IT. First: *The spirit should be uncomplaining.* "Do all things without murmuring." (*γογγυσμῶν.*) In Peter this word is translated "grudging." It represents a discontented soul. It is not uncommon, alas! to find men in the Church discontented — discontented with their fellow-members, their minister, their work. This *gongusmos* is a growl

which is most painful and mischievous in Church operations. Secondly: *The spirit should be incontentious.* "Disputings." There is a strong tendency in some persons to enter into contention, and raise a strife. The smallest points of difference are seized. This disputatious spirit has been rife in all ages. The theological controversies, sectarian battlings, the schismatic strifes of the Church, have been her disgrace and her bane. Thirdly: *The spirit should be irreprehensible.* "That ye may be blameless and harmless." The expression means faultless and sincere. Christians should exemplify such a spirit and maintain such a deportment as would guard them from the rebukes of the severest critics of life. The text leads us to look upon Church activity—

II. IN RELATION TO THE SPHERE OF ITS OPERATIONS. "A crooked and perverse nation." Though perhaps he especially refers in these words to the bigoted Jews and Gentiles, amongst whom the Philippians lived, they are not inapplicable to the unconverted world. The world, as distinguished from the Church, living outside and around it, is indeed wicked and perverse. The world is the sphere of the Church. And how corrupt in its maxims, its aims, in its spirit, in its theories, practices, and institutions! The prince of darkness is its ruler. He

worketh in the children of disobedience. The text leads us to look upon Church activity

III. IN RELATION TO THE MISSION IT PROSECUTES. "Holding forth the word of life." Observe, First: *Its instrument*. "The word of life." The Gospel is the word of life. It reveals, generates, nourishes, and perfects divine life in the soul. Observe, Secondly: *Its method*. "Holding forth." The language is figurative. Hold this word forth as a standard bearer holds forth his banner to direct the march and animate his soldiers in the day of battle. Hold it forth as a light in the midst of surrounding darkness. Some think there is in the text an allusion to those towers which in ancient times were built at the entrance of harbours, and on which fires were kept burning to direct ships into port. It should be held forth as the lighthouse holds forth that flaming lamp that throws its radiance on the dark sea to guide the mariner on his way. Hold it forth not only *doctrinally*, but *practically*; let it turn your whole being into a light that shall shine brightly as a star in the world's dark firmament. The text leads us to look upon Church activity—

IV. IN RELATION TO THE MINISTRY THAT STIMULATES IT. Christ has appointed a ministry in the Church. The design of that ministry is to stimulate and guide its activity. Paul

had ministered to the Church at Philippi, and he uses the service he had rendered as an argument for their continued Christian activity. "That I may rejoice in the day of Christ, that I have not run in vain, nor laboured in vain." There is nothing selfish in this reason. But there is something very suggestive in Paul's words. They imply (1) That the Church may render fruitless the labours of its minister. This is a solemn truth, and one exemplified in the history of many congregations. An indolent, ignorant, worldly, inconsistent church must ever render futile the services of the best of ministers. Even Paul dreaded it. (2) That such an event is a calamity to be deprecated. Paul did so now. Deprecated not on selfish grounds, for the true minister has his reward in his own holy efforts. But on account of those who augment their responsibility and increase their guilt by an abuse of the means of grace. (3) That the results of the Christian ministry will be fully revealed on the Day of Judgment. This day is here called "the Day of Christ." It is His day, because He will appear on that day. He will be the most prominent object on that day. He will rule the destinies of that day.

THE FIRST SIN.

"Now the serpent was more subtile than any beast of the field which the Lord God had made." &c. Gen. iii.

I. THE GRADUAL DEVELOPMENT OF THE FIRST SIN. First: Creating uncertainty in the mind as to our duties towards God. "Yea, hath God said, ye shall not eat of every tree of the garden?" The common expression, "If I knew what is my duty, I would willingly perform it," is more nearly related to the serpent than to God. Secondly: Nourishing the hope that God is not in earnest. "Ye shall not surely die." "He does not *mean* what He says." Evil-doers continue in their sins, because "sentence against an evil work is not executed speedily." Another cause is, a partial view of God's character; looking at his mercy, forgetting his justice. Thirdly: Producing a doubt as to God's goodness and sincerity.—5th verse. If tempted by such a thought, let us not contemplate with sorrow the one loss we have sustained; the one affliction we suffer; rather let us look upon the countless blessings we daily receive. Above all, look to Calvary, and there behold the unfathomable sincerity of God's heart in the death of his only begotten Son. Fourthly: Soon breaking forth into action,—*"She took of the fruit thereof, and did eat."* It is in vain men en-

deavour to purify the streams as long as the fountain remains impure.

II. THE SOCIAL ASPECTS OF THE FIRST SIN. First: Contaminating.—*"And gave also to her husband with her; and he did eat."* It has poisoned the moral atmosphere of our world. Secondly: Destruction to human love. The *"helpmeet"*—the wife enticing the husband. Human ties become weaker than straw, to him who is under the dominion of sin. Thirdly: Bringing men morally to the same level.—*"And the eyes of them both were opened."* Wealth and poverty, learning and ignorance, are only garments; the difference between *men* is truly small. Fourthly: The precursor of physical suffering.—*"I will greatly multiply thy sorrow."* In the sweat of thy face shalt thou eat bread."

III. THE IMMEDIATE EFFECT OF THE FIRST SIN. First: Burdening the soul with guilt.—*"And I was afraid."* Sin and guilt are inseparable companions, when the former is pardoned, the latter is removed. Secondly: Disturbing its peace with fear. Man's moral power and strength are destroyed by sin; he feels himself weak, and cannot apply to the law either for support or protection. The moment sin entered the heart of man, a gulf was created between him and God. The more our sins, the greater becomes the distance. Thirdly:

Obliterating its true conceptions of God. How soon did the sun set, and darkness envelop the scene! How great the change!—The souls that basked in the Divine presence, now endeavouring to hide themselves from the sight of the Omnipresent God. Their light became darkness, and their day, night.

IV. THE PUNISHMENT OF THE FIRST SIN. Its punishment shows that sin is foreign to our nature. It is a usurper, a tyrant, and an enemy. Sin was not in the Divine plan. Secondly: That sin and punishment are linked together. The serpent was cursed above all cattle; Adam and Eve had to suffer; and even the stage upon which the sad scene was acted escaped not, "Cursed is the ground for thy sake." Thirdly: That God is just in its punishment. "Shall not the Judge of all the earth do right?" Fourthly: That God is willing to pardon sin. The dark thick clouds that had overcast the firmament could not prevent the one single star of Bethlehem, from sending her bright rays of light to our polluted world,—“It shall bruise thy head, and thou shalt bruise his heel.” Fifthly: That liberty is not without its attendant risks. Sixthly: That knowledge without holiness is dangerous,—“And the Lord God, said, Behold, the man is become as one of us, to know good and evil; and now lest

he put forth his hand, and take also of the tree of life, and eat, and live for ever.” &c. CYMRO.

THE INFANCY OF MOSES.—No. 8.

“And there went a man of the house of Levi, and took to wife a daughter of Levi,” &c.—Exod. ii. 1—9

FIRST: The *concealment* of Moses, &c. “She hid him three months.” Cruelty of Pharaoh—affection of the mother—she was willing to expose herself to death for him. Secondly: The *rescue of Moses*. “And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river’s side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child, and behold the babe wept. And she had compassion on him and said, This is one of the Hebrew’s children.” Thirdly: The *restoration of Moses*. “Then said his sister to Pharaoh’s daughter, Shall I go and call to the nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh’s daughter said to her, Go. And the maid went and called the child’s mother. And Pharaoh’s daughter said unto her, take this child away and nurse it for me, and I will give thy wages. And the mother took the child and nursed it.”

CALEB MORRIS.

TO BE OF THE TRUTH: ITS EVIDENCES AND ITS BLESSINGS.

"And hereby we know that we are of the truth, and shall assure our hearts before him."—1 John iii. 19.

THE apostle in the preceding verses inculcates brotherly love. He does this on the following grounds—First: Christ's message to us. (Ver. 11; John xiii. 34.) Secondly: Brotherly love is an evidence of piety. (Ver. 14.) Thirdly: Christ's love towards us. (Ver. 16.) His love was a self-sacrificing love, so should ours be. Genuine love to others is a proof of discipleship. "And hereby we know." We observe three things in the text—First, a Christian state—"are of the truth." This implies, First: To be savingly influenced by the truth. The Gospel has some influence on all who hear it. Christ is either the foundation of our hope, or a stone of stumbling. The Gospel is either the savour of death unto death, or the savour of life unto life. (2 Cor. ii. 16; Matt. xxi. 24.) It implies, Secondly: To possess the spirit of the truth. (1 John iv. 6; Col. iii. 16; Heb. viii. 10.) It implies, Thirdly: To live according to the truth. It implies, Fourthly, to be for the truth, to vindicate it, and to disseminate it.

Secondly: The evidence of this state. "And hereby we know." Self-sacrificing love for the temporal and spiritual welfare of others. God accepts the love we show towards his

people, as love manifested towards Him. (Matt. xxv. 34—40.) True religion consists not only in having an orthodox creed, but also in possessing a compassionate and loving heart. (1 John iv. 8.)

Thirdly: The blessings of this state. First: An approving conscience. "And shall assure our hearts before him." The word translated "assure" is in Matt. xxviii. 14 rendered *persuade*. The meaning seems to be this. The conscience shall be tranquillised. It shall no longer accuse or condemn. This is important. (Ver. 20.) "For if our heart judges us unfavourably, we may be sure that He, knowing more than our heart knows, judges us more unfavourably still." (Alford.) The voice of conscience is an echo of the voice of God. Secondly: Confidence towards God. (Ver. 21.) "Who is he that condemneth?" Thirdly: An assurance that our prayers shall be answered. (Ver. 22.) Fourthly: Christ shall abide in our hearts. (Ver. 24.)

THOMAS HUGHES.

CHRIST'S IMPORTANT QUESTION TO MAN.

"Wilt thou be made whole?"—John v. 6.

The text teaches—

I. THAT MAN IS A SUBJECT OF A MORAL DISEASE. "*Wilt thou be made whole?*" Man is represented in Scripture as morally unhealthy. First: *The cause of man's moral disease.*

Every effect has its cause in the natural and the moral world. The cause of this moral decrease is the *neglect of the proper condition of health, wholesome food, suitable exercise, pure atmosphere.* Secondly: *The symptoms of man's moral disease.* Loss of strength to *resist the wrong*, and to do what is right. Loss of *appetite*, loss of *enjoyment.* Thirdly: *The nature of man's moral disease.* It is incurable by human effort.

II. THAT MAN IS IN A STATE IN WHICH CURE IS POSSIBLE. Christ's question implies possibility. First: *Man's condition in the world.* Secondly: *The means procured for his recovery.* Thirdly: *The infallibility of Christ as a physician.* "He is able to save to the utmost."

III. THAT MAN'S CONSENT IS NECESSARY TO HIS CURE. "Wilt thou be made whole?" First: *Man must consent to the conditions of the cure.* Secondly: *Man must consent to the means of the cure.* Thirdly: *Man must have faith in the Physician.* When the consent is given, and faith exercised, the man is made whole, and Christ receive the glory. "Wilt thou be made whole?"

JOHN OWEN GRIFFITHS.

THE LIVING AMONG THE DEAD.

"Why seek ye the living among the dead?"—Luke xxiv. 5.

THE question proposed to those who substitute :—

I. FEELING FOR PRINCIPLE. Notice the mischief of religious excitement when not followed up by religious instruction—when created by anything that is not spiritual and true.

II. FORM FOR LIFE. The form but the channel; but it is the channel and life often flows through it. The form nothing except as the channel of living water.

III. SERVICE FOR LOVE. One side of the character damaged in proportion as the other is *unduly* cultivated. The contemplative and active must develop together to make a healthy Christian. The very activity of the Church a source of danger; the contemplative side of our nature may be neglected. "Which thing was a snare unto Gideon."

IV. IMPOTENCE FOR POWER. Without Christ we can do nothing; and the world's experience has proved that true. Through Christ we can do all things.

V. LOWER JUDGMENTS FOR THE JUDGMENT OF CHRIST. There are three judgments; the lowest is that of men; the higher, that of conscience, often the very reverse of the former but often wrong; like an ill-timed watch, *consistently* wrong, needing to be regulated by the sun and kept by it to be consistently right. The highest, the judgment of God, who does not respect persons, but looks on the heart.

R. V. P., LL.B., M.A.

Seeds of Sermons on the Book of Proverbs.

(No. CLXV.)

IDEAL ELOQUENCE.

"The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honey-comb, sweet to the soul, and health to the bones."—Prov. xvi. 23, 24.

ELOQUENCE is a subject of importance. Much has been written upon it, various definitions have been given of it. Most public speakers aspire after it. It is one of the choicest gifts of genius, and the most potent organ of social influence. Some mistake it for elegance of language, and labour after verbal embellishments rhetoric periods, and climaxes. Others, for fluency of speech, as if it consisted in a nimble use of the tongue. Elsewhere we have indicated our faith that it is rather a mystic feeling than magnificent words, a natural gift than a human attainment, a magnetic force than articulate sound. Eloquence is often mighty on a blundering tongue, and in lips that quiver too much to speak. These two verses lead us to infer several things concerning true eloquence.

I. IT IS THE UTTERANCE OF THE TRUE HEART. "The heart of the wise teacheth his mouth." The moral heart of man is the best teacher. It is the table on which is engraven the laws of God, the eternal principles of virtue:—man's book of life on which experience has written its lessons. It is the mirror that reflects the infinite. The highest wisdom is to be found, not in the *reasoning*, but in the *feeling* regions of our soul. First: It is when the genuinely patriotic heart "teaches the mouth" of the

statesman, that his speeches are really eloquent, and that his voice bonds the senate to his will. Secondly: It is when the genuinely *justice-loving* heart "teaches the mouth" of the counsel, that his address is really eloquent, and that he carries the jury with him, and makes the cause of his client triumphant. Thirdly: It is when the genuinely *Christ-loving* heart "teaches the mouth" of the preacher, that his sermons become eloquent and mighty through God.

II. IT IS THE MEANS OF USEFUL INSTRUCTION. It "addeth learning to his lips." True eloquence does more than awaken mere emotion in the hearer. It instructs. Its spirit is in such vital alliance with eternal reality that its very sounds echo such truths as start the highest trains of thought. Out of the heart are the issues of life, mental as well as spiritual life. Who is the best religious teacher? Not the mere theologian, however vast his learning, scriptural his theory, or perfect his language, but the *Christ-loving* man, however untutored his intellect and ungrammatical his speech. He dispenses the best "learning;" learning which teaches men rightly to live and triumphantly to die. The instincts of a true heart furnish the lips with the best lessons of life.

III. IT IS A SOURCE OF SOUL REFRESHMENT. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Honey was prized by those of old times, not only as a luxury to the palate, but on account of its medicinal and salutary properties. To this there is an allusion here. The words

express the twofold idea of *pleasantness* and of *benefit*. Many things have the one quality which have not the other. Many a poison is like honey, sweet to the taste, but instead of being "*health to the bones*," is laden with death. Words of true eloquence, indeed, fall as drops of honey on the soul, not only delicious to the taste but a tonic to the heart. Brothers in the ministry, would you have the tongue of the "learned?" Then you must have the heart of the saint, the heart glowing with love to Christ and man. Herein is the soul of eloquence. Who could stand before us if our hearts were rightly and fully affected by Christ and his cross. The force of Whitfield's sermons lay in his heart. Dr. Franklin bears the following testimony to the remarkable power of his eloquence. "I happened to attend one of the sermons of Mr. Whitfield, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish—gold and all. At this sermon there was also one of our club, who being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give and applied to a neighbour, who stood near him to lend him some money for the purpose. The request was made to, perhaps, the only man in the company who had the coldness not to be affected by the preacher. His answer was, "At any

other time, friend Hodgkinson, I would lend to thee freely, but not now, for thou seemest to be out of thy right senses."

(No. CLXVI.)

LABOUR.

"He that laboreth, laboreth for himself; for his mouth craveth it of him."—Prov. xvi. 26.*

STRANGE that human labour is so generally regarded as an evil to be avoided, as the curse of sin, as a badge of degradation. Though English society allows a man to sign himself a "gentleman" who is free from labour, the arrangements of nature regard him as a felon in the universe. As this subject has frequently come under our attention in previous chapters of this book, we shall confine ourselves just to the two points referring to it in the text.

I. THE PERSONALITY OF LABOUR.

"He that laboreth, laboreth for himself." First: *There is a sense in which this must be.* A man's labour must have an influence on himself either for good or evil. Every act has a reflex bearing. All the actions of men go to form their habits, their character, and their character is in reality the world they live in, and must live in for ever. "What a man soweth that he also reaps." There are some who so render the text as to make it mean this, and this only, they render the words thus: "The troublesome person troubleth himself, for his mouth turneth upon him." Though we cannot accept this interpretation, a true idea is conveyed. Men create their own devils. Secondly: *There is a sense in which this should not be true.* Men ought not to labour for themselves, as an end. Men should not seek their own, they should not live to themselves, but to Him who died

* The preceding verse is an utterance identical to that we have noticed in Prov. xiv. 12.

for them and rose again. The man who makes self the end of his labour degrades his nature and damns his soul. "He that seeketh his life shall lose it."

II. THE SPRING OF LABOUR. "For his mouth craveth it of him. Hunger is the spring of human activity. "All the labour of man is for his mouth, and yet the appetite is not filled." Ecclesiastes vi. 7. First: *Hunger is the spring of bodily labour.* The labourer in the field, the mariner on the sea, the mechanic in his shop, the merchant in the market, in fact, all men are moved by the same impulse. It is the main-spring in the great machine of human activity, keeping every wheel in motion. Appetite is not an evil to be mortified, it is a blessing to be valued. Secondly: *Hunger is the spring of intellectual labour.* There is a hunger in the soul for knowledge. "Where shall wisdom be found?" &c. This thirst for knowledge has given us our philosophies, our sciences, and all the arts that bless and adorn our world. Mental hunger is a blessing.

Thirdly: *Hunger is the spring of spiritual labour.* Deep in the soul is there a hunger for a better moral state:—Peace of conscience and friendship with God. This hunger stimulates men often, alas, to work with wrong methods. Still it is a good. "Blessed are they that hunger and thirst after righteousness."

(No. CLXVII.)

MISCHIEVOUS MEN.

"An ungodly man diggeth up evil; and in his lips there is as a burning fire. A froward man soweth strife; and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass." —Prov. xvi. 27—30.

THESE verses represent a mischievous man, a man who makes it the business of his life to injure society.

He is designated here by three terms, "ungodly." In the original, as in the margin, a man of Belial; "froward,"—perverse and refractory; "violent,"—fierce, cruel, and bloody. Such is a mischievous man. No uncommon character, alas, throughout all the social circles of the world. His delight is to snap the links of friendship, to sow the seeds of strife in the fields of affection. Quarrels are music to his soul. The verses lead us to predicate three things concerning him.

I. HE SEARCHES AFTER EVIL. "He diggeth up evil." The old quarrel, suspicion, grievance, which had been buried for years, he digs for, as a miner for his ore. He belongs to the class described by the Psalmist, "They search out iniquities, they accomplish a diligent search, both the inward thought of every one of them, and the heart is deep." First: *Time buries the grievances of men.* Years entomb old quarrels: this is a merciful arrangement. Secondly: *The mischievous man is an explorer of those tombs.* He opens the graves of old disputes, brings their ghastly skeletons up, and endeavours to put new life in them. He is a fiend that lives among the tombs.

II. HE IS INSPIRED BY EVIL. "In his lips there is as a burning fire. The fires of jealousy, envy, and all other malign emotions that burn in his heart, throws its burning sparks into his words, and kindle flames of discord. "The tongue," says James, "is a fire, a world of iniquity, it defileth the whole body, and it is set on fire of hell." The tongue of the mischief maker burns what? Not falsehoods, suspicions, jealousies, and other dissocializing elements, but all that mutual confidence, trustfulness, and esteem that form the basis of true friendship. On these his syllabic sparks fall as on tinder.

III. HE PROPAGATES EVIL. "He soweth strife," "he separateth chief

friends," "he enticeth his neighbour," "he bringeth evil to pass." First: *He produceth social strife by insinuations.* "He whispereth." The whisper is his mode of speech, and for his purpose it is mightier than the loudest thunders of oratory. It gives the hearer to understand that there is something so terrible behind, that words cannot, or ought not, to communicate. Ah me! what bright reputations have been stained, what lovely friendships have been destroyed, by the whispering inuendo, and the silent shrug of the shoulder. Secondly: *He leads astray by enticements.* "He enticeth his neighbour, and leadeth him into the way that is not good." He uses the winning and seductive in speech to carry out his mischievous designs. Thus he turneth his neighbour in the wrong course. Plausibility is the characteristic and instrument of a mischievous man. Thirdly: *He pursues his designs by deliberation.* "He shutteth his eyes to devise froward things." "A man shuts his eyes," when he wishes to think closely and undistractedly. The ungodly man does it for the purpose of planning and maturing mischievous devices. When he "shuts his eyes," even in bed, while others sleep, it is to meditate on schemes of evil, and then, having digested his schemes inwardly, he employs his "lips" in their artful accomplishment. Thus *mind and mouth* are in concert for evil—the latter the agent and servant of the former."

"He that shall rail against his absent friends,
Or hears them scandalized, and not defends,
Sports with their fame, and speaks what-e'er he can,
And only to be thought a witty man,
Tells tales, and brings his friends in dis-esteem,
That man's a knave—be sure beware of him."

HORACE.

(No. CLXVIII.)

THE GLORY OF AGED PIETY.

"The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. xvi. 31.

SOME have dispensed with the little word "*if*," and read the text thus, "The hoary head is a crown of glory, it shall be found in the way of righteousness; but this takes away the truth of the passage, for "hoary head," apart from righteousness, is not a "crown of glory." It is a degradation. The silver-locked sinner deserves "shame and everlasting contempt." Age cannot be honoured for its own sake, the older the sinner the more contemptible the character. "The sinner being an hundred years old shall be accursed." Isaiah lxi. 20. But when age is found in the way of righteousness, then it radiates with the moral diadem, before which our inmost spirits bow in homage. Two things are noteworthy in passing. Although they are not implied in the text, they are suggested by it. First: *That righteousness is conducive to old age.* This is a fact sustained both by philosophy and history. Physical health depends upon obedience to the laws of our organization. Genuine righteousness includes the obedience. Secondly: *That piety is conducive to honour.* Righteousness is the only true respectability, goodness the only true greatness. A crown on the head of ungodliness is as "a jewel in a swine's snout." We make three remarks concerning the glory of aged piety.

I. IT IS THE GLORY OF SPIRITUAL RIPENESS. There is something glorious in maturation. The seed ripened into an autumnal crop, the youth ripened into mature manhood, the student ripened into the accomplished scholar, are all objects of admiration. In an old saint there is a truly glorious ripeness. There you have all the seeds of truth and holiness, assown by holy teachers, cultured by experience,

fostered by the sunbeam and the showers of God, tried and strengthened in their roots by the storms of adversity, hanging in rich clusters on the boughs ready to be gathered in. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Job v. 26.

II. IT IS THE GLORY OF SPIRITUAL COMMAND. Even Egypt's proud despot bowed before it. "And Joseph brought in Jacob his father, and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, the days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh." Gen. xlvii. 7—10. Samuel was an old saint when he died. "And Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house, at Ramah." 1 Sam. xxv. 1. "Jehoiada waxed old, and was full of days when he died, an hundred and thirty years old was he when he died. And they buried him in the city of David, among the kings, because he had done good in Israel, both towards God, and towards his house." 2 Chron. xxiv. 15, 16. No object on this earth, is more truly royal to me, than that man whose noble brow time has whitened with snowy locks, whose intellect unwarped by prejudice, is still in quest of truth, whose heart beats in sympathy with all that is true, philanthropic, and divine; whose past is sunnied by the memory of useful deeds, whose future is bright with the promises of grace, and who sits in calm majesty, in "the old arm-chair," on the margin of both worlds, waiting his appointed time. Where on this earth is there a king like him?

III. IT IS THE GLORY OF SPIRITUAL PROSPECTS. Simeon, who took the infant Jesus in his arms, and said "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," is a glorious example of this. Though his foot was on earth, heaven was in his eye, and flooding his heart with joy. "The outward man is decaying, but the inner man is strong." The body of an aged saint, is to him what the chrysalis is to the insect, whose wings are perfect enough to enable it to break forth into life, sip the nectar of the flowers, sweep the fields of beauty, and bask in the sunshine of day. We conclude with the utterance of a modern author. "As ripe fruit is sweeter than green fruit, so is age sweeter than youth, provided the youth were grafted into Christ. As harvest time is a brighter time than seed-time, so is age brighter than youth; that is if youth were a seed time for good. As the completion of a work is more glorious than the beginning, so is age more glorious than youth; that is, if the foundation of the work of God were laid in youth. As sailing into port is happier than the voyage, so is age happier than youth; that is when the voyage from youth is made with Christ at the helm."

(No. CLXIX.)

THE CONQUEROR OF SELF THE
GREATEST CONQUEROR.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. xvi. 32.

These words imply—First: That man has a spirit. By the spirit is to be understood his moral heart, with all its impulses, affections, powers. Secondly: This spirit should be ruled. There should be self-command, self-control. An uncontrolled spirit is a curse to itself, and the universe. Thirdly: That the ruling of this spirit is the

greatest of works. It is greater than taking a city.

I. It is the most NECESSARY of conquests. It is necessary—First: *To the freedom of man.* A man with an uncontrolled temper is the worst of slaves. It is necessary—Secondly: *To the peace of the man.* An uncontrolled spirit, is in eternal conflict with itself. It is necessary—Thirdly: *To the progress of man.* A man cannot really advance in intelligence and worth, unless he is able to command his own intellect and powers. Men can do without taking cities, but they cannot without ruling their own spirits.

II. It is the most RIGHTEOUS of conquests. Taking cities, physical wars of all description defensive as well as aggressive, are, to say the least, undertakings of questionable morality. I believe they are wrong, essentially and eternally wrong. But to conquer self, is a righteous campaign. Man has a right to dethrone evil passions, to crucify old lusts, to pull down corrupt prejudices. His spirit is his own domain. It is the Canaan God has given him to conquer and possess. He must drive out the Canaanites before he can truly enjoy the land. He goes with a "Thus saith the Lord," into this battle.

III. It is the most DIFFICULT of conquests. Cities may be taken by fraud or violence. The most cunning man with reckless daring will make the most successful worldly chieftain. This difficulty arises—First: *From the nature of the enemy.* Subtle and strong. Paul after wrestling with this enemy, cries out in agony, "O wretched man that I am." This difficulty arises—Secondly: *From the nature of the weapons.* No force can do it, swords, bayonets, cannons, all use-

less here. They cannot reach this enemy. There must be meditation, prayer, self-denial, perseverance, &c., &c. This difficulty arises—Thirdly: *From the uncooperativeness of the campaign.* In taking cities, in all material campaigns, men co-operate, not merely individually, but regimentally. The spirit of emulation, and the love of applause, and the hope of glory, urge them on, but in this conquest of the spirit, man must go *alone*. He must work in solitude and in shame. He must tread the wine-press alone.

IV. It is the most BLESSED of conquests. First: *It wins the highest trophy.* What are towns, cities, fleets, armories, continents, won by physical warfare, compared to a soul, which is won by self-conquest? A soul is more valuable in itself. "What shall it profit a man if he gain the whole world and lose his soul?" More lasting in its duration. All that is material will one day vanish as a cloud. Secondly: *It awakens the highest applause.* The applause of worldly conquerors is the boisterous shout of an empty crowd, but the approbation which the self-conqueror gains is the approbation of his own conscience, of the whole universe, and of his God.* "The command of one's self, says Drexelius, is the greatest empire a man can aspire unto, and consequently to be subject to our passions, the most grievous slavery. Neither is there any triumph more glorious than that of the victory obtained of our selves, where whilst the conflict is so short, the reward shall ever last."

* There is an excellent germ by the Rev. G. Hughes. See HOMILIST, vol. vi., fourth series, p. 111.

The Pulpit and its Handmaids.

PREDESTINATION.

OUR Lord concludes the parable of the Wedding Guest by saying, "Many are called, but few are chosen." Now the word "chosen" or "elect"—for they are the same word in the original—is one which has given rise to great disputes and much perplexity. But all of this is owing chiefly to a misapprehension of the real character of our sacred writings, which are not scientific treatises, but popular addresses, in which each word is to be understood, indeed, in the place where it occurs, but understood in reference to the context, to the writer's object in the very passage where it occurs. It is not so in a scientific treatise. In a treatise, for instance, of mathematics, or chemistry, or anatomy we expect to find each term that pertains to the subject confined to its strict technical sense, and always employed in that sense. And the student is asked, What is a triangle or a circle? what is hydrogen or oxygen? what is a muscle? what is a nerve, &c.? is expected to be able to answer correctly, without reference to any particular passage. But it is quite otherwise with the writings of the Evangelists and Apostles, who were not

composing regular *systems* of scholastic theology, but popular narrative and popular instruction. And if, therefore, any sensible man well acquainted with the real character of their writings is asked, "What is the meaning of this or that word?" he will reply by asking, "In what passage?" If, for instance, he is asked, "Who are the elect (or chosen)?" he will say, "Chosen for *what*?" In the parable of the Wedding Feast the guests first bidden represent the Jews, and these are perpetually called in Scripture God's "chosen people." But to what were they chosen? Evidently to be favoured with a Divine revelation of the true God, and to be keepers of his oracles, and to have the Gospel first preached to them. But those of them who provoked God in the wilderness, and refused to enter into the promised land, were cast off by Him, and not allowed to "enter into his rest." And their descendants, having rejected and crucified the Holy One, were destroyed as a nation, and scattered over the face of the whole earth, as it is this day. And, lastly, when the poor travellers on the highway were called to partake of the feast, this was from the free choice and elec-

tion of the bountiful host : but the ungratèful guest who would not put on the wedding garment was cast out ; those only were chosen to be allowed to *remain* partakers who wore that garment.

ARCHBISHOP WHATELY.

It would be a poor proof that I were on my voyage to India, that, with glowing eloquence and thrilling poetry, I could discourse on the palm groves and spice isles of the East. Am I on the waters ? Is the sail hoisted to the wind ? And does the land of my birth look blue and faint in the distance ? The doctrine of election may have done harm to many, but only because they fancied themselves elected to the end, and have forgotten that those whom Scripture calls elected are elected to the means. The Bible never speaks of men as elected to be saved from the shipwreck, but only as elected to tighten the ropes, and hoist the sails, and stand at the rudder. Let a man search faithfully : let him see that when Scripture describes Christians as elected, it is as elected to faith, as elected to sanctification, as elected to obedience ; and the doctrine of election will be nothing but a stimulus to the effort. It will

not act as a soporific. I shall cut away the boat, and let drive all human devices, and gird myself, amid the fierceness of the tempest, to steer the shattered vessel into port.

H. MELVILL.

MAKE your calling sure, and by that your election ; for that being done, this follows of itself. We are not to pry immediately into the decree, but to read it in the performance. Though the mariner sees not the pole star, yet the needle of the compass which points to it tells him which way he sails : thus the heart which is touched with the loadstone of divine love, trembling with godly fear, and yet still looking towards God by fixed believing, points at the love of election, tells the soul that its course is heavenward, towards the haven of eternal rest. He that loves may be sure that he was loved first, and he that chooses God for his delight and portion may conclude confidently that God hath chosen him to be one of those that shall enjoy Him, and be happy in Him for ever, for that our love and electing of Him is but the return of the beams of His love shining upon us.

LEIGHTON.

Notes on New Books.

BY A BARRISTER.

The Recollections of Massimo D'Azeglio, which Count Maffei has published in two volumes at Messrs. Chapman and Hall's, furnish a most charming account of a man whose history is more like romance than reality; a man who in his day played many parts, including, among others, those of a painter, a lover, a soldier, a statesman, a novelist, an adventurer, an ambassador, and a minister:—who had trudged along dusty roads with a pack strapped on his shoulders, who had danced in the palaces of kings, who had lived the rough life of camps, had fallen in love with “models,” and peasant girls, had been the friend of cardinals, and the counsellor of popes.

A number of interesting and curious facts are contained in *Letters and Papers, Foreign and Domestic in the Reign of Henry VIII.*, which, having been preserved in the Public Record Office, the British Museum, and elsewhere, have been arranged and catalogued, by Mr. J. S. Brewer, and just published by Messrs. Longmans and Co. Amongst other pieces of intelligence which these pages contain, is one which will be a little surprising to these politicians who shudder at the idea of paid members of Parliament, as an innovation. They will learn here that members of Parliament were paid for their services as long ago as the reign of Edward I.; when borough members received 2s. a day for their attendance, and knights of the shire double that sum, the payment being forfeited in case of a member's absence without the permission of the Speaker.

The son of the late Rev. William Jay, of Bath, Mr. Cyrus Jay, who some years ago wrote a life of his father, and who is now a septuagenarian attorney, has published at Messrs. Tinsleys', a work called *The Law, what I have seen, what I have heard, and what I have known.* It is a readable book, but consists mostly of stories which he has picked up in the purlieus of the Old Bailey, and in conversation with “the lawyers and gentlemen” with whom he “has dined for more than half a century,” at the Old Cheshire Cheese Tavern, Fleet Street, and contains not a little gossip with which the legal profession has become familiar through other sources.

Sir James Scarlett has been long fixed with the responsibility of having said, when at the bar, that “all tradesmen are rogues,” and there are not a few persons to be found who, though not assenting entirely to that dictum, are nevertheless addicted to disparaging persons in trade. It will be advantageous to such persons to read “*Some Account of the Citizens of London and their Rulers from 1860 to 1867*,” by Mr. B. B. Orridge, which has been published by Mr. Tegg. It is clear from the statistics which it contains, that a very much larger number than is generally supposed of

the families of the higher classes, began with trade and city dignities. Amongst great men who are gone, we may name Lord Bacon, and amongst eminent ones who are living, we may point to Mr. Disraeli's *quondam* friend, Lord Cranborne.

A new *History of England during the Early and Middle Ages* (Bell and Daldy), is the able and careful work of Mr. Charles H. Pearson, M.D. One of its many recommendations to praise, is that it does not follow in the beaten track of its predecessors. Particularly in reference to the question of the perpetuity of Roman influences in Saxon times, does the author differ from the views which have been usually recognised.

English Seamen under the Tudors, by Mr. H. R. Fox (Bentley) is a graphic account in two volumes of a century of the naval heroes of Britain.

Professor J. E. Thorold Rogers has just published (Macmillan's) *A Manual of Political Economy for Schools and Colleges*, a work which has been much needed, and will be much valued.

The National Documents of Scotland (part I.), prepared under the sanction of the Master of the Rolls, are now issued. For the most part the collection simply consists of copies of Monastic Charters granted to a few Lowland houses, and some are of a very ordinary and common-place type. The Scotchman is not likely to consider that justice is done to his country's records by this publication, nevertheless, there is much in it which is very interesting, as bringing very near to us the clear outlines of an earlier day.

One of the most masterly works of the time is Sir Charles Lyell's *Principles of Geology : or, the Ancient Changes of the Earth and its Inhabitants Illustrated by Geological Monuments*. A new edition is published by Mr. Murray.

Mr. Murray also publishes *The Life of John Lonsdale, Bishop of Lichfield, with some of his Writings*. It is edited by the son-in-law of the Bishop, Edward Beckett Denison. The Bishop was an active man, and his career was not without variety. He laboured in town and country, was tutor, chaplain, principal, cathedral dignitary, and was a bishop for 24 years, during which period he consecrated above 150 churches. He was open-hearted, liberal-minded, frank, and genial, and the pages in which Mr. Denison has embalmed his memory will, therefore, be extensively appreciated.

Mrs. E. H. Hudson writes on a subject which cannot fail to be entertaining to those who care to trace the various means by which Christianity was originally assisted in England. Her *Life of Queen Bertha and her Times* (Rivingtons), affords much readable information respecting the times of Ethelbert and his noble wife Bertha, or Æthelburga, who helped greatly to establish Christianity in this realm.

The Wayside Thoughts of a Professor, by Professor Thompson (Nimmo), contains essays on "School Memories," "What is a Schoolmaster," "Girlhood," "Womanhood and Home," "Manhood and the World," &c.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE PEDIGREE OF THE ENGLISH PEOPLE. By THOMAS NICHOLAS, M.A., Ph. D., F.G.S., &c. London: Longmans, Green, Reader and Co., Paternoster Row.

THE object of this work is to trace step by step that progress of race amalgamations which has issued in the compound people called English, maintaining special reference throughout to the proportion of that people's descent from the ancient Britons. The course of the author's argument proceeds thus. He shows that the numerous tribes found by the Romans, in possession of the British isles, were all of the Celtic race, and presented only such dissimilarities as would arise from separation into independent clans or states. His doctrine, in fact, is that England owes more to the blood of the Ancient Britons than to that of any other people, and that its enterprise, energy, daring, and other attributes, that contribute to the greatness of the English nation, are chiefly derived from that source. The soul of the *Cymry* permeates the English nation, and acts as one of its chief animating forces. This doctrine, which has been too much ignored by previous historians, may startle by its novelty, and be considered somewhat humbling to English pride; it is nevertheless in this book sustained by such an amount of evidence and force of reasoning, as will commend it to the respect of all thinking men, to whom truth is more powerful than prejudice. It would require more than one long article in the "Edinburgh Quarterly" to do justice to this book. We have only space thus to indicate its leading idea, and to suggest its high merits. In our judgment it is the book of the season, full of choice and varied learning, all pervaded by a thoroughly scientific spirit, and the argument conducted with a quiet and commanding power.

THE TABLES OF STONE. A course of Sermons by HERBERT MORTIMER LUCKOCK, M.A. London and Cambridge: Macmillan and Co.

THIS volume contains eight Sermons of the Decalogue. They are brief, clear, and practical; they abound with striking thoughts most ably put. The opening paragraph of his sermon may be quoted as indicating the style and purpose of the author. "A favourite writer of our own time, who seems to me peculiarly happy in all his expositions of Scripture, ha

laid it down as first principle, that four faculties of the mind are generally exercised in the right appreciation of any text:—the imagination, the memory, the understanding, and the will. By the imagination, the reader is enabled to picture to himself more vividly the original circumstances to which the words belong; by the memory, he calls to mind passages which illustrate the text, and by comparing spiritual things with spiritual, is able to take a wider view of his subject; by the understanding, he draws out the doctrine or precept it contains; by the will, incomparably the most important faculty employed in the meditation, he applies it to his own heart, and resolves to carry out in some definite form of practice. It will sometimes happen that there is no opportunity for the play of the imagination or fancy, as for instance, when the text is an isolated proverb, from which it is evident that of the four faculties that is the least important; but in contemplating a passage such as the one I have selected, there is ample scope for its exercise.”

THE PUPILS OF ST. JOHN. Macmillan and Co.

THIS book consists of twenty chapters, the subjects of which are—The Wonder of the World, Artemis attached in her Temple, The Beloved Disciple, The Parting of Brethren, The Evangelist, The Exile of Patmos, The Apostle of Love, Ignatius the Child-like Saint, The Story of the Epistles, The Hebrews of the East, Quadratus the Philosopher, How Polycarp Played the Man in the Fire, Papias and Melito, the credulous and thoughtful believer, The Witnesses in Gaul, Irenæus, the Champion of the Faith, Tribulation at Smyrna, St. Simeon of Selencia and the Parthians, The Victory, The Churches of St. John, Present Aspect of St. John's Churches. These subjects are treated in a spirit and style which give the volume great literary charm. It is the first volume of the “Sunday Library” which the enterprising publishers have established. If the other volumes will be equal to this, of which we have no doubt, the “Library” will prove a great spiritual boon to the English people. The miserable, sensational, and emasculating tales which the so-called “religious press” provides for Sunday reading, we deprecate as a disgrace to the intellect of the age. We rejoice in this “Sunday Library,” and heartily commend it to the attention of every religious household in the land. The volume is elegantly *got up*.

THE GOSPEL IN LEVITICUS. A Series of Lectures on the Hebrew Ritual.

By JOSEPH A. SEISS, D.D. London: Thomas C. Jack, 30, Ludgate Hill.

THE author of this book informs us that his design has been, in a connected way, to trace the grand features of the Gospel, and the method of salvation in Christ Jesus, as given in the ancient rites, fifteen hundred years before the Saviour came; and thus to develop, not only an interesting illustration of the plan of Grace, from figures of God's own choosing, but also an argument for the inspiration of the Scriptures, and

the Divinity of Christian system." The author, we think, before proceeding to show that the Gospel is in Leviticus, should have given a clear statement as to what he considered the Gospel to be; for, sad to say, there is a great diversity of opinion upon this subject, even amongst those who rank amongst orthodox Christians. Those who regard the essence of the Gospel to consist in appeasing the justice of God by bloody sacrifices, will no doubt find a deal of their Gospel in the book of Leviticus. This work consists of twenty-one lectures, delivered to the author's own congregation; they contain much that is truly valuable, and the work deserves what, we have no doubt it will get, a large circulation.

NOTES ON THE BOOK OF PSALMS. By ALBERT BARNES. In three volumes, Vol. I. London: Hamilton, Adams & Co., Paternoster-row.

THERE is something saddening in the first paragraph of the Author's preface to this work. He says, "These notes on the Book of Psalms complete my labours in endeavouring to explain and illustrate the Sacred Scriptures. At my time of life, with the partial failure of vision with which I have been afflicted for more than twelve years, with the other cares and burdens resting on me, and with the moral certainty that the infirmities of age, if I am spared, must soon come upon me, I could hope to accomplish no more; and I shall attempt no more." These words touch us. For though thou hast done much to help thy race to understand the Scriptures of God, we grieve to lose thee. This volume, like all other commentaries of the author, is marked by unostentatious learning, clear arrangement, practical purpose, and a truly reverential spirit.

THE WORKS OF GEORGE SWINNOCK, M.A. Vol. I. Edinburgh: James Nichol. London: Jame Nisbet and Co. Dublin: G. Herbert.

DR. JAMES HAMILTON says in his "Christian Classics," "Except to a few collectors the writings of Swinnock are almost unknown, but few books are more fitted to keep the attention awake, and few so richly deserve it." The author is, undoubtedly, one of the best of the Puritanic theologians. He has a remarkable power of applying Gospel truths to the every-day life of man. He is not so verbose as many of his class, nor is his style somnific. Indeed, he is generally clear, terse, and pungent. His work abounds, too, with many rich and apt illustrations. His works, which hitherto have been difficult to procure, and always at very high prices, can now, through the enterprise of Mr. Nichol, be obtained for one guinea, comprising large and handsome volumes.

AN EXPOSITION OF THE PARABLES. By BENJAMIN KEACH. London: W. H. Collingridge, *City Press*, Long Lane.

THOUGH many able works have appeared on the Parables, amongst others those of Trench, since this work was published, none have superseded this. Though it is comparatively destitute of what is called learning, and contains a good deal of absurd fancies and irrelevant remarks, there is so much

in it that is valuable in the way of suggestion and illustration, that its extinction would be a great loss to theological literature. It is too well known for us further to characterise or formally commend.

Short Notices.

SERVICE AT HOME FOR THE YOUNG FOLKS IN SCHOOLS AND FAMILIES FOR WET SUNDAYS AND WINTER EVENINGS. By DAVID A. DOUDNEY, D.D. London: W. H. Collingridge, Aldersgate Street, E.C. The idea of this little work is excellent, and its execution, on the whole, admirable.—**BUILTH WELLS AND ITS VICINITY.** By Rev. D. P. DAVIES. Builth Wells: Charles Strett, Broad Street. The author of this work lives in one of the most picturesque and salubrious parts of Cambria. The waters that bubble at his feet are medicinal. Every breeze is bracing, and the scenery grand enough to charm away those heavy thoughts that often depress the spirits and enervate the system of business men who live in our crowded and bustling towns and cities. The man, therefore, is a public benefactor who writes such a book as this, calling the attention of his worn and wearied countrymen, as well as the English people generally, to scenes where health can be regained.—**GOD'S ETERNAL PURPOSES IN RELATION TO MAN.** By Rev. D. EVANS. Dudley: Printed by Samuel Mills, *Herald Office*. This is a capital lecture on a great subject, by an able man. It is redolent with noble thoughts and striking utterances.—**OUR LIFE WORK.** A Discourse by Rev. F. FOX THOMAS, of Torquay. Fisher, Fleet Street, Torquay. This sermon was preached on the occasion of the death of the Rev. James King, Torquay. It contains a brief memoir, and many striking and solemn remarks on the passage. "I must work the works of Him that sent me while it is called to-day."—**GRANNY'S TALE: A Ballad for little children.** By HARRIET CAVE. London: Hamilton, Adams, and Co. This is a tale for children with a good moral told in striking verse.—**THE TREES OF OLD ENGLAND** By LEO H. GRINDON. London: F. Pitman, 20, Paternoster Row. The chapters in this book are reprints from a magazine. They are not the worse for that. Those who have read the author's former works will expect a delightful treat in this, and we vouch for their highest hopes being realised.—**SAVAGE ISLAND.** By THOMAS POWELL, F.L.S. With Introductory Preface by Rev. R. FERGUSON, LL.D. London: John Snow and Co., 2, Ivy Lane, Paternoster Row. Why this very small work should require such an introductory preface we do not know. It looks to us like an obese nurse carrying in its arms, and introducing to our notice, a child perfectly competent to walk alone and to tell its own little tale. Mr. Powell does not require a nurse. He has a few good facts and tells them well.—**BIBLE CLASS STUDIES ON SOME OF THE WORDS OF THE LORD JESUS.** By JESSE COOMBS. London: Jackson, Walford, and Hodder. These are sermons by a lady, and though she is rather too verbose she is always intelligent, thoughtful, and loving.



A HOMILY

ON

The Joy of the Lord—Ours.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”—John xv. 11.



THESE THINGS! To understand our Lord's joy we must clearly ascertain the “things” to which he referred. That there were certain springs which never failed to yield the most exquisite joy even to Him who, by a peculiar and touching emphasis, was called “the Man of Sorrows,” admits of no doubt.

We are so prone to dwell upon the sorrows and sufferings of our Lord, that we forget there was a peculiar joy which He never failed to realize throughout the thirty years of his sojourn upon earth. I do not utter this to lessen our estimation of the sufferings of “the man Christ Jesus;” they were the keenest and most awful which any human heart could endure; but, to show you that our adorable Substitute, even in the midst of a scene of sorrow, and in prospect of the awful agonies of Gethsemane, experienced a divine joy. “These things have I spoken unto you, that *my joy* might remain in you,” &c.

And the joy which our Saviour realized may be ours. "These things have I spoken unto you, that my joy might remain in you, and that *your joy* might be full."

Let us dwell upon this theme—the Saviour's joy—ours !

I. THE FIRST SPRING OF JOY WHICH OUR LORD HAD, WAS HIS REALIZED RELATIONSHIP TO THE FATHER. Again and again in this discourse, memorable to all time, does He speak of his Father. "In *my Father's* house are many mansions." "If ye had known me ye should have known *my Father*." "Believest thou not that I am in *the Father*, and *the Father* in me?"—"He that loveth me shall be loved of "*my Father*."—"No man cometh unto *the Father* but by me."

It must have been an unfailing spring of joy to Christ, as a Son, to live in the constant realization of his relationship to the Father. The angels who have kept their first estate, and who stand towards God in all the integrity of their original relationship, cannot fail of being happy; for the first throb of sorrow which a creature feels, begins with the interruption of the harmony of Divine relationship. Our first parents proved this in that awful moment when the consciousness first dawned upon their souls that their sin had snapped asunder the ties which bound them to a holy and a loving God. The blissful joy they had experienced, then forsook them, and their tears were at once the sad mementoes of a departed joy, and the bitter exponents of a realized sorrow.

Now our blessed Lord ever stood towards the Father in the unbroken relationship of a Son. It is true his circumstances had altered. Divinity assumed, and was veiled by, humanity; the throne had been exchanged for the manger, and the bliss of heaven for the sorrows of earth, but the relationship remained intact. Our Lord's reply to his sorrowing parents, "Wist ye not that I must be about my Father's business?" suggests at once the relationship and marks the consecration to the Father's will of the youthful

Jesus. The divine testimony borne to Christ at his baptism, when, a full-grown man, He came forth to do that will—"This is my beloved Son in whom I am well pleased"—declares the Father's recognition of the relationship, and his unabated confidence in his humiliated Son. The forgiving prayer of our Lord on the cross, when his humiliation had reached its climax—"Father forgive them, they know not what they do"—proves that, despite his terrible experiences, the harmony of the relationship was unbroken. And when He ascended up on high, having accomplished his sublime life-work, the Father again recognises and confirms the relationship. "Son, sit thou at my right hand till I make thy foes thy footstool." These utterances, covering the whole of the human life of the Lord Jesus, prove most conclusively the harmonious relationship which remained between the Father and the Son.

Nor was it at intervals only that our Lord realized this relationship. The consciousness of it never left Him, unless, indeed, it were in that dark and awful moment when He hung upon the cross as our substitute, and the sorrows of the last bitter cup drew forth that agonizing cry, "My God, my God, why hast thou forsaken me?" But even then, ere the expiring cry, "It is finished," was uttered, the word "Father," was whispered again in holy confidence and calm assurance. "Father, into thy hands I commit my spirit." Now it was out of this realized relationship our Lord's joy sprang.

And, what we thus state inferentially, is the subject of direct revelation in the epistle to the Hebrews. The "*therefore*" of the ninth verse of the first chapter, is backed up by the demonstration of the Divine Sonship of Christ—"therefore thy God hath anointed thee with the oil of gladness above thy fellows."

Now when our Lord desired that "his joy might remain in us," He knew that the issue of the work of the cross was the restoration of man to the most endearing relation-

ship to God. He knew there was no real joy possible to us in a state of alienation and orphanage, hence his great concern to reveal the Father, and win back his prodigal children. He came, and found us orphans, but He would not leave us in such a joyless state—"I will not leave you orphans, I will come to you." And this coming of Christ by the Spirit into our hearts, secures our adoption as sons, and his indwelling maintains the relationship unbroken. "Beloved, now are we the sons of God." "He is not ashamed to call us brethren." It is only in proportion, then, as we realize our relationship to God, that we have joy—divine, lasting, satisfying joy. Where there is any doubt about our sonship, there is an absence of joy. And this explains how it is that so many professing Christians who are content to be religious merely, and are satisfied with the mere externals of Christianity, fail of being happy. Only let us realize our relationship to God in fellowship with Christ by the indwelling of the Spirit, and utter in all sincerity the "Abba" of an obedient child; then, whatever be the circumstances of our daily life, the spring of our joy will lie beyond the reach of earth's vicissitudes, and our "joy will be full."

II. ANOTHER SOURCE OF JOY WHICH OUR LORD HAD, WAS THE CONSCIOUSNESS THAT HE WAS ANSWERING THE END OF HIS BEING, AND FULFILLING HIS MISSION IN THE WORLD AS A SERVANT. He was just what He ought to be, and did just what He came to do. True joy springs alike from right doing and from right being. As a servant, our Lord's will was never in conflict with the Father's. There was the most perfect response in the heart of our blessed Lord to all the requirements of the divine will. How confidently He speaks of this! "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works." "Believest thou not that I am in the Father, and the Father in me?" Thus we see there was the most perfect and absolute surrender to the Father's will, and an entire consecration to duty on the part of the Son. "Lo,

I come to do thy will ; ” “ Father, not my will, but thine be done.” This was the grand purpose of his being. To this all his powers were directed. He set Himself to duty, and persevered undaunted by the difficulties of his work, and the opposing schemes of his wily foes. With Him the question was, What is right ? not What is easy ?—What is the Father’s will ? not What is expedient ? He must have had at all times, therefore, the consciousness that He was fulfilling his mission to the world, and out of this his true joy sprang.

And as the source of our Lord’s joy was thus laid in an unwavering obedience, it never varied. It did not ebb and flow with his apparently ever-varying success. Like the under-current of the ocean, undisturbed by the storms which sweep its surface, it was ever calm and constant. Oh ! there is something sublime in all this, the possession of a pure, satisfying, lasting joy in the midst of a scene of sorrow. It is true the failures and sufferings of others drew forth frequent tears from his tender sympathizing soul, but the joy of his heart was not drowned even by the sorrows which He felt. Indeed, as sorrow is an essential factor in working out a life purpose, the consecrated soul finds its very joy in sorrow, and can smile even through its tears.

Now when our Lord desired that his joy might be fulfilled in us, He would have us imitate his obedience, and live in full sympathy with Himself as the obedient One. “ Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me.” The true fruit of the Christian life is obedience to the divine will, and this is secured by virtue of our union with the Lord Jesus Christ. “ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.” “ *These things* have I spoken unto you,” &c. Believe me, there is expressed here the divine will respecting us. We are

called to duty; and it is important that we make "*our calling and election sure*." If we fail here, we practically deny the relationship we profess. It should ever be apparent that we are "*working out*," in all the details of our daily life, "*our own salvation*." This is the true secret of the Lord's joy, and of ours also. The most miserable people in the world are those who have no aim in life, who are inspired by no noble purpose, or who fail in what they undertake from want of a thorough consecration. They may be rich and noble, but they are not truly happy. But those who conceive their life-work in the light of the divine idea, and do it; whose souls are fired by a holy heroism in the fulfilment of their mission, have a joy which the smiles of the world could never impart, nor its frowns take away. They may be misunderstood by their brethren, and traduced by their enemies—and true, though strange it is, that if a man is really in earnest in his life-work, he will be misunderstood and traduced; difficulties may crowd upon them, and sorrows multiply with years, but their joy is secured to them in spite of all. Brethren, is this joy ours? Are we living for the accomplishment of a solemn life-purpose? or do we merely exist in God's world? Our joy will be easily determined by the answer we may give. Oh! we may feel a thrill of sensuous pleasure apart from any noble effort, but we cannot possess the Lord's joy. The man whose pleasure is contingent upon the smile of prosperity, cannot understand the strange enigma in 2 Cor. vii. 4: "*I am exceeding joyful in tribulation*." It is the language of a noble soul consecrated to a life-work!

III. THE THIRD SPRING OF JOY WHICH OUR LORD HAD, WAS THE CERTAINTY OF THE SUCCESS OF HIS MISSION. The issue of his work was never doubtful—failure was an impossibility: "He shall not fail, nor be discouraged till he hath set judgment in the earth." "He shall see of the travail of his soul, and shall be satisfied." Foes might concoct their schemes to frustrate his work; to onlookers

He might appear but a nine days' wonder in their midst—like a brilliant meteor flashing across the sky, disturbing the existing order of things for a while, but disappearing as suddenly as it came, and doomed to be forgotten: all the forces of hell might be arrayed against Him, but defeat was impossible, for “He must reign till he hath put all enemies beneath his feet.” The task He had undertaken was mighty, and the obstacles in the way innumerable, but “for the joy that was set before him he endured the cross.”

And this principle is found in all conditions of life. When men can calculate upon success with a tolerable degree of certainty they have a joy in the work they have undertaken. Let the statesman know that success will crown his efforts in a cause he has espoused, and he will feel a joyous satisfaction, even in spite of the opposition of factious parties. Let the general be persuaded that victory will crown the toils and dangers of the campaign, and he will rejoice in every struggle with the foe. Let the philanthropist feel assured that the schemes he has planned will issue in the amelioration of his fellow-men, and although success may be remote he will feel a thrill of holy joy. Now, it was this assurance of the certainty of success which inspired our Lord with joy amidst the deadly hate and bitter opposition of his foes, and in prospect of the awful agonies of Gethsemane. It is true in “*that hour*” our blessed Lord was “*exceeding sorrowful*,” and it is difficult, perhaps, for us to see how true joy was consistent with such soul-sorrow, but the language of his consecration prayer never ceased to be true: “*I delight to do thy will, O my God.*”

Now, when our Lord desired that his joy might remain in us, was it not the joy which springs from the certainty of success in our life-work, and of entering into his joy? Our Lord would have us cherish the fact of our perfect identity with Himself, and look forward to the time when, not as isolated individuals, but as members of one body, of which He is head, we should be glorified together. For

every faithful servant, whatever be the measure of his success, the Master has the same sweet word of welcome, "Well done, good and faithful servant: enter thou into the joy of the Lord." As, then, we shall "enter into the joy of the Lord" on the resurrection morning, oh! let us strive to have that joy fulfilled in us now by hearty consecration to our life-work, and by cherishing the bright hope of our Lord's speedy return to receive us to Himself.

Thus, you see, the religion of Jesus is the religion of joy. But how few realize this! Even many sincere and devout Christians fail to secure an abiding joy because they depend almost entirely upon some inward mood or upon favourable circumstances external to themselves. Instead of deriving their joy from the relationship in which they stand to the Father, their consecration to a solemn life-purpose, and the divine certainty of fellowship with the Lord Jesus Christ in the triumphs of his cross, they look to creature streams, and we cannot wonder at their frequent disappointments and their failure to realize lasting joy. Oh! if we only knew our calling, our standing, and our prospects in Christ, we should rejoice in the Lord always—as well beneath the frowning cloud as the sunny sky, the crushing cross as the glittering crown, when, alone, brooding over our disappointed hopes as in the circle of our holiest friendships recounting the story of our triumphs. Our joy being independent of our surroundings, and superior to the most crushing reverses, we should take our stand with the prophet in the midst of the most desolate scene ever depicted or conceived, and say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall, *yet will I rejoice in the Lord; I will joy in the God of my salvation.*" It is only thus we can understand and act out the oft-repeated exhortations of the apostle, "Rejoice evermore: Rejoice in the Lord always; and again I say, Rejoice!"

Then, and then only, do we realize the full blessedness of our Christianity when it infuses joy into all the surroundings of life. Keble beautifully says :

“There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime,
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their hearts some holy strain repeat.”

And the joy we realize now shall be realized in all its blessedness, in “His presence where there is fullness of joy and pleasures evermore.” Good old Master Brooks says: “Here all joy at best is at an ebb, but there is the flood-tide of joy. There shall be such joy as no geometist can measure, so many joys as no arithmetician can number; and so wonderful as no rhetorician can utter had he the tongue of an angel. There shall be joy within thee and joy without thee, and joy above thee and joy beneath thee, and joy about thee. Joy shall spread itself over all the members of your bodies, and over all the faculties of your souls. In heaven your knowledge shall be full, your love full, your visions of God full, your communion with God full, your fruition of God full, your conformity to God full, and from thence will arise fulness of joy.” Yes !

But are there not many around who are not Christians at all, and who, up to the present, have been satisfied with the worldling's joy? And what is your joy, falsely so called? It is hollow, deceitful, unsatisfying. You may pamper the body in all its lusts and affections, but the soul scorns the meal of husks and sighs for more substantial food. Your face may wear a sunny smile, and merry peals of laughter may ring from the gay assembly of worldlings with whom you delight to associate, but the smile has no commerce with the heart and the laughter awakes no echo in the soul. Your sun of carnal mirth may shine brightly for a few brief hours, but, remember, it cannot have a golden sunset, for it

issues in the night of woe, black, awful, eternal! Oh! would you possess the only true substantial joy possible to the human heart? Come to Jesus! Then as a child, a servant, and an heir you will receive the joy of the Lord; that joy will be your strength in communion in conflict and in trial, and will antedate the “fulness of joy” which is at God’s right hand for evermore.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory *with exceeding joy*, to the only wise God our Saviour be glory, and majesty, dominion, and power, both now and for ever. Amen.”

Surrey Chapel.

VERNON J. CHARLESWORTH.

HAPPINESS IN GOD.

The happiness of this mysterious nature of ours is never to be found merely in the possession of God’s gift, the work of his hand, or the bounties of his providence. The soul can find its true satisfaction only in rising beyond the gifts, and claiming the Giver as its own. When you covet the friendship or love of a fellow-man, it does not satisfy you that he bestows upon you only outward gifts—his money, his property, his books: What cares a loving, longing heart for these? Unless the man give you something more than these, give you *Himself*, and become yours by the bond of deepest sympathy and affection, the rest are but worthless boons. So is it in the soul’s relation with God. That after which, as by a mysterious and inborn affinity, every devout spirit yearns, it is not God’s gifts and bounties, but *Himself*. The wealth of worlds would be to the heart longing after Deity, a miserable substitute for one look of love from the Great Father’s eye. “My soul thirsteth for God” is the language in which Scripture gives expression to this deep want of our nature, and points to the ineffable satisfaction provided for it. “My soul thirsteth for God, for the living God.” “As the heart panteth after the water brooks, so panteth my soul after thee, O God!” “If any man love me, my Father will love him, and we will come unto him, and make our abode with him.” “I in them, and them in me, that they may be made perfect in one.”—DR. CAIRD.

VIEWS OF HAPPINESS.

In what does the *summum bonum*, the supreme good consist? Four different opinions on this question obtained among the ancients. Plato answers: “We must find happiness by taking an interest in the things of life; we must love life, but remember that after death we shall live again.” Epicurus said: “Live, accept life without thinking of ever living again after death.” Zeno answers: “We must take no interest in this life; in a measure we must make ourselves independent of life, and not live at all. We must become even from the present a free power, a god; we must triumph over fate, emancipate our natures, free them from all restraints, sure as we are that after this life our connection with this world is for ever broken off.” St. Augustine, the Christian father, says: “Be not over interested in this life; think, with Plato, that it is only a state contrary to the original nature of man, and like Zeno, that this chain will not last very long, not reproduce itself; but instead of seeking, like Zeno, a saviour in yourself, seek Him in God alone, the wisdom which has become incarnate in Jesus Christ our Lord.”—DR. HAVEN.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *A Revengeful God the Creation of a Guilty Conscience.*

“O Lord, rebuke me not in thine anger,
 Neither chasten me in thy hot displeasure,
 Have mercy upon me, O Lord; for I am weak:
 O Lord, heal me; for my bones are vexed.
 My soul is also sore vexed.
 But thou, O Lord, how long?
 Return, O Lord, deliver my soul:
 Oh save me for thy mercies' sake.
 For in death there is no remembrance of thee:
 In the grave who shall give thee thanks?
 I am weary with my groaning;
 All the night make I my bed to swim:
 I water my couch with my tears.
 Mine eye is consumed because of grief;
 It waxeth old because of all mine enemies.
 Depart from me, all ye workers of iniquity;
 For the Lord hath heard the voice of my weeping.
 The Lord hath heard my supplication;
 The Lord will receive my prayer.
 Let all Mine enemies be ashamed and sore vexed:
 Let them return and be ashamed suddenly.”—Psa. vi.

HISTORY.—There is no certainty as to the time and occasion when this Psalm was composed. Some think that David was still at Mahanaim, and that he was in the same circumstances as those under which the three preceding Psalms were composed. Others think it was written at the time of the revolt of Sheba, the son of Bichri, which terrible catastrophe came upon him before he had time to recover from the troubles brought upon him by the revolt of Absalom and the overwhelming sorrow which he experienced at the terrible fate of that rebellious son. The record of this revolt of Sheba is stated in 2 Sam. xx., and David considered it, and dreaded it, as likely to be more calamitous than even the rebellion of Absalom. “And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom.” Others think it was composed on the same occasion as that of Ps. li., and expresses his feelings of penitential distress on account of that double crime of adultery and murder which foully tarnished his reputation, brought guilt upon his conscience, disorder into his domestic circle, and distress upon his spirit so long as he lived. (See 2 Sam. xi. and xii. chapters.) Although we cannot be certain as to the particular occasion, one thing is certain, that he was at the time in a condition of great suffering, both bodily and mental.

ANNOTATIONS.—“*To the chief musician on Neginoth upon Sheminith.*”

The term Sheminith means *eight*, and may denote an instrument with eight strings; or, which is more likely, music played with the lower notes. See 1 Chron. xv. 20, 21, where “*Alamoth*” and “*Sheminith*” clearly signify different parts of music, the former answering probably to our *treble*, and the latter to the *bass*, or perhaps an octave below the *treble*.

“*O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.*” After David’s guilt with Bathsheba he seemed always to feel that whatever afflictions came upon him, either as a man, parent, or king, were the visitations of eternal justice. He had good reason for this impression, for Jehovah Himself had said, “I will raise my evil against thee out of thine own house.” (2 Sam. xii. 11.) A suffering man with a guilty conscience will involuntarily ascribe his sufferings to the “hot displeasure” of God.

“*For I am weak.*” The original construction is, “for I am one who droops or withers like a blighted plant.”—*Alexander*.

“*For my bones are vexed.*” The bones are mentioned as the framework and strength of the body. Some regard the word “*vexed*” as expressing violent agitation of the whole frame. His sufferings shook and shattered the whole bodily frame.

“*My soul is also sore vexed.*” The soul here must be regarded not as meaning mere life, which it sometimes means, but as meaning the spiritual nature, the mind with its intellectual powers and moral sensibilities.

“*Thou, O Lord, how long?*” This sentence is incomplete. Abrupt utterances and broken sentences are the characteristic expressions of agony.

- "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Does he mean by this that he regarded death as the extinction of his being, that he had no faith in a future life? This would be a contradiction to many of his expressions elsewhere. All, perhaps, he means to imply is that in "sheol," or the grave, he would have no opportunity of praising God as he had been accustomed to do amongst his contemporaries.
- "I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of mine enemies." Here is agony expressing itself in hyperbolical terms. No simple language is strong enough to express the deepest feelings of the heart, whether of sorrow or joy.
- "Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping." A new key-note is here struck; his prayers are answered. A divine light has flashed through the midnight of his soul, and his sorrow is changed into joy.
- "Let all mine enemies be ashamed and sore vexed." This does not seem to belong to the language of imprecation which he not unfrequently employs. It is rather a prediction than a prayer. It means disappointed, and struck with terror shall all mine enemies be.—*Alexander*.

ARGUMENT.—(1.) He implores a remission of the heavy chastisement he was suffering, as neither soul nor body could much longer endure. (Ver. 1—3.) (2.) He implores a return of the divine favour, ver. 4; (a) From a regard even to the divine glory, ver. 5; (b) And from regard to the sore correction he had already undergone, ver. 6. (c) He feels assured his prayer is heard, ver. 7—10.—*Hapstone*.

We see no authority for regarding this penitential Psalm, and others of the same class, as intended to be used as formularies of devotion in the house of God. But we do feel deeply their utter unfitness for such a purpose. How absurd, how revolting to every sense of propriety, to hear a congregation of strong people, many of whom have no sense of penitence whatever, chanting, "I am weak,—my bones are vexed,—my soul is sore vexed.—I am weary with my groaning.—All the night make I my bed to swim,—I water my couch with my tears.—Mine eye is consumed because of grief,—it waxeth old because of mine enemies!"*

HOMILETICS.—The subject which we shall use these verses to illustrate is: *A revengeful God the creation of a guilty conscience.*

THERE are two knowledges of God; the one is the *absolute* the other the *relative*. The former comprehends God as He is, embraces the Infinite, the other comprehends only glances of Him as He appears to the mind of the observer. There is but one being in the universe who

* See preface to "Augustine Hymn Book." Pitman and Co.

has the former knowledge, and that is Christ. Of this we are distinctly assured. "No man hath seen God at any time, the Only Begotten, who is in the bosom of the Father hath declared Him." Christ is His express image. Christ says "*no man*:"—neither Moses, the prophets, nor the apostles. All the knowledge they could have was relative. Now the views of finite beings on any object will always be determined by their mental stand point, their natural capacity, their educational experience, and the peculiar tendencies and habits of their minds. No two minds are alike in these respects. David's idea of God here was relative. He represents the Eternal as he appeared to him in the particular state of mind which he experienced. We make two remarks on his idea of God's "*hot displeasure*."

I. IT WAS GENERATED IN A GUILTY CONSCIENCE BY GREAT SUFFERING. Whatever difference of opinion may exist as to the time when this Psalm was composed, one thing is certain, that the writer was involved in the greatest distress both in body and in mind. With that deep sense of guilt which he experienced on account of his murder and adultery, it is not difficult to see how this suffering would lead him to regard God as burning with revenge. Observe two facts.

First: *That he was conscious of having wronged his Maker.* In another place he says, against "*Thee, Thee* only have I sinned." He felt what all men should feel, that a wrong done against the race is a wrong done to God. Now it is a psychological fact, that the man whom we feel we have injured we are disposed to regard as being more or less indignant with us. *A* is conscious of having done a wrong to *B*, and consequently he regards *B* as his enemy, though *B* may not have a particle of indignation against him. It is just so with the convicted sinner and God. His conscience robes infinite love with vengeance. Observe,

Secondly: *He was conscious of deserring God's displeasure.* He felt that the sufferings he was enduring were penal inflictions, and he justly deserved them. His sense of guilt told him that God's "*hot displeasure*" he justly merited. In this way his sufferings acting on a guilty conscience, gave him this terrible idea of God. Had his conscience been appeased by atoning love, the very sufferings he was enduring would have led him to regard the great God as a loving

Father disciplining him for a higher life, and not as a wrathful God visiting him in His hot displeasure. God is to you according to your moral state. Unless you are filled with love which is the essence of goodness, you will never rightly know that God who is love. He that loveth not knoweth not God.

Another remark we make concerning his idea of God's "*hot displeasure*" is,

II. IT WAS REMOVED FROM HIS GUILTY CONSCIENCE BY EARNEST PRAYER. He prays. His prayer for mercy is intensely importunate. "Oh Lord, rebuke me not in thine anger," &c. "Have mercy upon me, O Lord," "O Lord, heal me." "O Lord deliver my soul," &c. &c. What is the result of his prayer? Here it is, "Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping," &c., &c. What a change! Not in God, He was the same, essential love always, eternally incapable of feelings which we represent by anger, jealousy, hot displeasure. The change is solely in the mind of David.

"Lord, what a change within us, one short hour
Spent in thy presence, will avail to make;
What burdens lighten, what temptations slake.
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear.
We kneel, how weak: we rise, how full of power!
Why should we, therefore, do ourselves this wrong,
Or others, that we are not always strong?
That we should ever weak or helpless be,
Anxious or troubled, when with us is prayer,
And strength, and joy, and courage are with Thee."

TRENCH.

True prayer does two things.

First: *Modifies for the better the mind of the suppliant.* Were there no answers to prayer, its reflex influence is not only advantageous, but highly essential. It tends to quicken, to calm, to elevate the soul. True prayer,

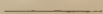
Secondly: *Secures the necessary assistance of the God of love.* "Ask and it shall be given unto you," &c. One great truth that comes up from the whole of these remarks, is that man's destiny depends upon his moral state, and that no system can effectually help him, that does not bring his

heart into a right relation with God. So long as God appears to him burning with "*hot displeasure*," he must be in an agony like that which the Psalmist here describes. The mission of Christianity is to bring men into this happy relation. God is in Christ reconciling the world unto Himself," &c.



A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Iona, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as a popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.



SUBJECT: *The Redemptive Predestination of God in its Subjective and Objective Aspects.*

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his

own will ; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believe, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.”—Ephes. i. 7—14.

ANNOTATIONS. “*In whom we have redemption through his blood.*” “In whom,” (ἐν ᾧ). “As usual ἐν has here its fullest primary and theological meaning ; it implies more than *union with*, it points to Christ as the living *sphere* of redemption.” (Ellicott.) “Redemption” (ἀπολυτρωσις) occurs only in nine other places in the New Testament. In some cases it means deliverance from providential calamities (e.g., Luke xxi. 28 ; Heb. xi. 35). In other cases, the Resurrection of the body. (Rom. viii. 23.) Deliverance is the generic idea. “We are having” (ἐχομεν). We are ever needing, and so are ever having it. The tense denotes continuous possession.” (Webster.) “Through his blood.” (διὰ τοῦ αἵματος.) The word does not, of course, mean *material* blood, that vital current which coursed through his veins as a man. The gross-minded are ever too ready to associate this barbarous idea with this holy word. Αἷμα means *life*. “I have betrayed the innocent blood,” i.e., innocent life. The life of Christ was Himself ; his blood, therefore, means Himself. Hence elsewhere redemption is ascribed to *Him*.

“*The forgiveness of sins.*” The word ἀφεσις occurs in fifteen other places in the New Testament. It is sometimes rendered remission, set at liberty. The idea is *release*, release from the guilt of sin.

“*According to the riches of his grace ; wherein He hath abounded towards us in all wisdom and prudence.*” “According to the riches of his grace, which He made to abound towards us in all wisdom and discernment.” (Ellicott.)

“*Having made known to us the mystery of his will.*” The word μυστήριον means that which is secret and undiscovered. It does not necessarily mean the incomprehensible, but the uncomprehended ; not the undiscoverable, but the undiscovered. In this sense the Gospel was once a mystery to the Ephesians, and is a mystery now to those who have not received the revelation.

“*According to his good pleasure, which he hath purposed in himself.*” “Many commentators read ‘in Him,’ meaning in Christ, but this would introduce tautology into the passage, for the apostle would then say, ‘which He purposed in Christ, to bring together in Christ.’” (Hodge.)

“*That in the dispensation of the fulness of times.*” “What is here the meaning of the word *dispensation* (οἰκονομία) ? It has two general senses in the New Testament. When used in reference to one in authority, it means plan, scheme, or economy. When spoken of one under authority, it means an office, stewardship, or administration of such office. So Paul says an οἰκονομία was committed to him. The former sense of the

word suits the context. It was a purpose having a reference to a plan or economy of God." (*Hodge*.) "*The fulness of the season.*" God's great economy has its fit seasons for its development. The first advent "*in the fulness of time,*" was one of these seasons. The descent of the Spirit on the day of Pentecost was another. "*The time was fully come.*" The conversion of the Jews is another. "*The times of the Gentiles are fulfilled.*" The Second Advent of Christ is another. "*The times of the restitution of all things.*" The expression here, perhaps, points to the grand consummation.

"*He might gather in one all things in Christ both which are in heaven and which are on earth*" (ἀνακεφαλαιώσασθαι, sum up again, recapitulate). The good pleasure which He purposed was to sum up all things, the whole range of things in Christ, which is included in this "all things" (τὰ πάντα.) The diverse opinions of expositors show it is difficult, if not impossible, to determine the exact meaning. We incline to the opinion that the reference is to the union of all the true things in the Jewish and in the Gentile world. "Heaven and earth" may stand for the two great systems of the ancient world, Judaism and Gentilism. Christ came to remove the middle wall of partition between them, and to unite them unto Himself—He, the Head of both.

"*In whom also we obtained an inheritance.*" "In whom we acquired the heritage; were made 'a people of inheritance.'" (*Webster*.)

"*Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.*" All is of God. It is neither by chance, nor by creature efforts. The fountain of redemption is in the heart of God.

"*That we should be to the praise of his glory, who first trusted in Christ.*" The idea is that *we*, we Jews who first trusted in Christ; who before this Advent waited for the "consolation of Israel," that we should be the means of causing his praises to be celebrated in the earth.

"*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation.*" "Ye," at Ephesus, Gentile Christians who believed.

"*In whom also after that ye believed, ye were sealed with that Holy Spirit of promise.*" "Ye were sealed" (ἐσφραγισθητε). There are several senses in which a seal is used. To authenticate as genuine, to indicate one's property, and to guarantee security. In all these senses the genuine disciples of Christ are sealed.

"*Which is the earnest of our inheritance.*" "Earnest" (ἀρράβων), a word used in the New Testament only here and 2 Cor. i. 22 v. 5. It denotes first, the part of the price of anything purchased as security of full payment, and, more generally, a pledge.

"*The redemption of the purchased possession.*" The word is περιποίησις, which means either the act of acquiring, or the thing acquired. Here it is the latter, and the entire sentence may mean the full realisation of a good man's destiny.

HOMILETICS. This passage treated homiletically presents redemptive predestination to us *in some of its subjective and objective aspects.* We use

those words with no liking, for they savour of a school of thought with which we have but little sympathy. The terms, experimental and doctrinal, internal and external, would not represent our thoughts so well. Let us then look at the passage as presenting *redemptive predestination*,

I. IN SOME OF ITS SUBJECTIVE ASPECTS. There are certain words employed which indicate its influence and issues upon the heart of its true disciple. There is (1) *Deliverance*. "In whom we have redemption." This means simple deliverance, and perhaps is used in allusion to the Exodus of the Jews. Unregenerate humanity is in moral bondage, is carnally sold under sin. It is in a captivity compared with which the most cruel physical bondage is but a shadow. The Gospel is the deliverer. It crushes the despots. It sounds the trump of Jubilee. (2) *Pardon*. "The forgiveness of sins." This, like redemption, means release, but it indicates release not from a calamity alone, but from crime. Redemption delivers man from the slavery of sin, forgiveness from its guilt. Divine forgiveness, what is it? It is remedial mercy separating the sinner from his sin. "Far as the east is from the west," &c. Separating not from its memory, nor from all its effects and influences, but from its soul-accusing power. (3) *Unification*. "He might gather together in one." Uniting the disharmonious soul of man with the universe, by uniting it to Christ. As planets are bound together though a thousand leagues apart, by a common centre, so true souls in all worlds and ages are united by being united to Jesus Christ. He is the Head. (4) *Heritage*. "Obtained an inheritance," "the earnest of our inheritance." What is the inheritance of a Christ-redeemed soul? Ah! what? What springing energies, what rising hopes, what high fellowships, glorious liberties enter into that inheritance! "All things are yours." The allusion is perhaps to Canaan. What is the true Canaan of the soul? (5) *Divinity*. "Sealed with that Holy Spirit. (a) Divinely impressed. (β) Divinely distinguished. (γ) Divinely secured.

Let us now look at the passage as presenting redemptive predestination—

II. IN SOME OF ITS OBJECTIVE ASPECTS. We observe that it has objectively—First: *One primordial source*. Whence does

this grand redemptive system spring? From "the riches of his grace." "His good pleasure." "The council of his own will." Its spring is in God. Creation and salvation well up from the same eternal fountain. Christianity has objectively, Secondly: *Manifold manifestations.* How many terms are here employed to represent this *one* system! (1) "*His blood.*" Christ's blood, or life, is its vital power, its very substance, without which it would be a *cloud* without water, a body without a soul. Christ is Christianity. (2) "*Wisdom.*" Two words are here employed, wisdom and "prudence." But they mean in reality the same thing, "wisdom." The word "wisdom" may indicate intelligence, and "prudence" its application. Christianity is "the manifold wisdom of God." (3) "*Mystery.*" It is not only necessarily a mystery to all to whom it is not revealed, but it must ever be to a great extent a mystery to its most advanced students. It is that which angels "desire to look into." It has heights no intellect can scale, depths no philosophy can penetrate. It has lengths and breadths for ever outreaching the swiftest and strongest wing of thought. (4) "*Dispensation.*" It is a Divine scheme. The intellect that planned the universe planned it. (5) "*The word of truth.*" Truth is *reality*. Divine truth is eternal reality. Reality has many words. The Gospel is *the* word of the reality. (6) "*The Gospel of your salvation.*" The good tidings of infinite love. Christianity has objectively, Thirdly: *A gradual unfoldment.* It was once a "mystery," unknown to the universe, unknown to man. It was in the mind of God. He spoke its first sentence to Adam. From that hour it has been gradually unfolding itself. It has had its striking epochs, or times. It is moving on to "the fulness of times." It will flood the universe with its brightness one day. Christianity has objectively, Fourthly: *A sublime result.* "Unto the praise of his glory." The highest aim of the creature is to worship with the fullest loyalty and love the Creator. The guilt and misery of this world is that it fails in this. The ultimate aim of Christianity is to tune the world's heart to music, and cause loud hallelujahs to break from every lip.

Germ of Thought.

THE BYEWAYS OF THE BIBLE.—No. VI.

SUBJECT: *The Poisoned Pottage.*

“O thou man of God, there is death in the pot.”—2 Kings iv. 40.

Analysis of Homily the Seven Hundred and Ninety-Third.

IT is a mistake to suppose that a miracle is always an extraordinary exercise of God's power. It is always an unusual manifestation of it; but that is not the same thing. When the Almighty, accordingly, would impress Job with a sense of his power, it is not to any of his miraculous, but to some of his ordinary works He appeals (Job xxxviii—xli). So the Psalmist (Psa. xix. 1—6), and the apostle (Heb. i. 3), in illustrating the same subject, refer to the most common of daily phenomena, and the ordinary course of God's rule. A miracle, therefore, is to a theological student as an eclipse or a transit is to an astronomical. The motions of the heavenly bodies are not necessarily any greater when in conjunction than when apart (they may sometimes be even less); but they are much more open to observation, and so much more easy to compute. Just so the exercise of God's power in a miracle is not necessarily any more energetic than in his ordinary operations; but it is much more manifest to the perception of man, and so much more easy to understand.

It follows, consequently, that the use of a miracle, like that of an eclipse, is twofold. It may be studied as a special phenomenon in itself; or else, as specially serving to illustrate the general mechanism of the heavens. There is a certain one-eyed way of thinking which regards a miracle only as a *wonder*. There is another way, just as one-eyed, which regards it only as a *revelation*. The true way, the “binocular view,” includes both:—as we trust to be able to do with the miracle of our text.

I. THE MIRACLE IN ITSELF. It was remarkably well-timed. If ever “the times were out of joint,” it was at that season in

Israel. The son of Ahab, foolishly following in his father's footsteps, was then king. Ahab himself had only lately died, and Jezebel was still alive. It was "a day of trouble, of rebuke, and blasphemy." All the wealth and influence of the court had long been against the true faith, and in favour of ungodliness and superstition. Many prophets had been slain; many had been concealed to save life; it seemed at one time to the most eminent of them all, that he was the only God-fearing man in the land. "Where is the Lord God of Elijah?" The fitting answer came in miracles such as this. And such is the economy of the miracles of Scripture, you will find. They come exactly at the time, of the character, and in the proportion required. The miracles in Egypt in opposition to the magicians, the "special miracles" of Acts xix. amongst the magical arts of the Ephesians, the abundant miracles of our Saviour's own ministry, and these signal miracles of Elijah and Elisha, are all cases in point. The old heathen dramatic rule, that a god should not be introduced unless at a crisis befitting his interposition, might have been taken from this practical rule of God's word. The miraculous lamp is only lighted in Scripture where miraculous illumination is required.

But this miraculous illumination is not all. The scriptural miracles, in accomplishing this, their chief purpose, accomplish other minor purposes, too. It is so with that of our text. It was a public benefit and encouragement to all true Israelites at that time. It was also a private providential deliverance to one important company among them. It was not a mere display, therefore, of God's power. On the contrary, it established faith by preserving life; and, seeking, as it did, to confirm grace, it employed the hand of Providence for that end: which is precisely according to the injunction of our Lord Himself. (Luke ix. 1, 2.)

Further, we may observe that the miracle was of a discriminating description. It gave assistance to God's servants; to God's special servants the prophets; to God's prophets attending to their vocation ("sitting before Elisha," it is said); to God's prophets engaged in this way when the severe pressure of their daily necessities ("there was a dearth in the land;" see also verses 42, 43), must have been a great temptation to them to

give temporal matters their sole thought. How peculiarly calculated, therefore, was this assistance to benefit all believing tremblers in Israel at that time ! What is good for the minister is good for his flock. What encourages him in his work is a blessing to multitudes beside him.

Lastly, it gave all this encouragement and comfort, because it was a real miracle, a true sign. No ordinary man could have cured the poisoned pottage, by a handful of mere meal. The efficacy was not in the means, but in something behind it, as it were. So in the healing of the brackish waters by salt (2 Kings ii.), in the cure of Naaman by the waters of Jordan (2 Kings v.), in the restoration of sight by the use of clay, and of the fountain of Siloam (John ix.), the means selected were visibly inadequate of themselves to the end. May we not add, purposely inadequate, too ; and in order that their superhuman employment might be all the more plain. "The treasure" was "in an earthen vessel, that the excellency of the power might be of God, and not of men." Let us regard the miracle—

II. AS ILLUSTRATIVE OF GOD'S WAYS, WHETHER IN PROVIDENCE OR IN GRACE. Our last remark has been in some respects anticipative of this thought. As by the handful of meal in this history, so by the "foolishness of preaching," by the doctrine of the cross, by "babes and sucklings," by the carnally weak and ignoble, by earthen vessels of various descriptions, God is pleased to work as a rule. It is one of his most distinguishing prerogatives to effect great results by small means. The caterpillar, the locust, the palmer-worm, such are the armies He employs. Never let the humble believer despond because of the apparent inadequacy of the means. It is a principle with God that his "strength should be made perfect in weakness."

The history also seems to illustrate the admirable timeliness of God's help ; and that not alone, as observed already, with regard to the general character of the times. It was not when the gourd was gathered, not when it was shred into the vessel, not till it was about to be partaken of, that God interfered. It was the same as to the offering of Isaac, as to the raising of Lazarus, as to the sending Christ in the "fulness of times," and as to many a personal blessing vouchsafed to his saints. The sense of peace,

the apprehension of important truth, the temporal mercy, the spiritual deliverance, often arrive when the very next step would be into death or distress. Exactly "sufficient for the day" is both its evil and its good.

Besides the timeliness of God's care, we see also its discrimination. This head of illustration follows from a point touched on above. But we may also notice, next, the completeness of God's care. He not only provides for our necessities; he corrects our mistakes. Even the poisoned gourd is made by Him to minister to man's life. So the follies, the mistakes, the wanderings, and, in a certain sense, even the falls of those who truly believe in his Son and love Him, are made to help them on their way. "All things work together for good to them that love God." Not that this, however, applies altogether to the man who knowingly selects poison as his food.

Once more we see illustrated here the great reflex benefits of the Gospel. Elisha came as a guest. He became the true host. They gave him their best, full of death. He gave them life in return. Something the same was true of Zaccheus, and of the two disciples who went to Emmaus; nor does the principle fail of any one who really receives Christ in his heart. "I will come in to him, and sup with him, AND HE WITH ME." (Rev. iii. 20.)

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THE FOREIGN PULPIT.—No. VI.

SUBJECT: *The Holy Spirit.*

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?" &c.—John xvi. 5—16.

Analysis of *Honour the Seven Hundred and Ninety-Fourth.*

THESE words answer the question, WHAT IS THE HOLY SPIRIT AND WHAT HIS WORK? There is his work in the world and his work in the disciples.

I. HIS WORK IN THE WORLD IS THREEFOLD. First: *He convinces the world of sin.* "Try the spirits whether they be of

God." Many spirits work on the earth and in men, but there is only one Holy Spirit. Every people has its spirit, every age, family, individual. We cannot come in contact with men or books without being conscious of the breathings of a spirit. It is so with science, music, art. Scripture speaks much and often about spirit and spirits. God breathed into the first man the spirit of life. We read of the spirit of wisdom, of counsel, of might, and of fear of the Lord. Samson and Gideon had the spirit of heroes; David, of a singer; Elijah, of fire; Isaiah, a royal spirit surveying and governing times; Jeremiah, a priestly spirit suffering for his people. All the holy men of God spake as they were moved by the Holy Spirit. Every great thing is done by the spirit in man. We cannot be long together without proving all that Scripture says of the spirit.

The Old Testament teaches us that man is moved by the Spirit of God, and that he is not what he should be otherwise. But the spirit was not yet poured out, because Jesus was not yet glorified. Only in reconciled men does the Holy Spirit rule and dwell to finish the work of Christ. With unreconciled men the Spirit is, and always was, simply a hostile force subduing them. The prophets were possessed by the Spirit only occasionally. The Spirit constantly abides in the disciple of Christ. He is the spring of the new life. He is the breath of the body of Christ. He works mightily in the world by means of his disciples. He is ever convincing the world of sin.

Not of every sin—for of many sins men do not need to be convinced by the Holy Spirit—but *of this: unbelief*, "because they believe not on me." (Ver. 9.) The great and crushing sin is unbelief, and when this is acknowledged, it is the Spirit's work within us. The world would regard anything as sin before this; it even understands that trifling things may be the occasions of great sins; but the Holy Spirit is needed to convince us that all sin is small compared with unbelief—the only great sin. Oh, what sin there must be in the world then; in some hearts!

Secondly: *He convinces the world, further, of righteousness.* Not every righteousness does the Holy Spirit bring to the light and make manifest, but this: *That Jesus has gone to the Father and has become invisible to the world.* (Ver. 10.) If then you

are convinced that nowhere in the world the righteousness which avails before God can be found, the Holy Spirit is working in you. We do not come to this conviction of ourselves. It is the Holy Spirit who convinces us that He who has gone to the Father and become invisible is alone our righteousness.

Thirdly : The further work of the Holy Spirit in the world to win men to the discipleship of Christ is *to convince the world that Jesus is its Prince*. The Holy Spirit is not needed to convince us that there is a judgment of this world. Conscience forewarns us. Some say, indeed, that conscience is a venerable delusion, from which men need to be set free. Some say that the history of the world is the judgment of the world ; that men are rewarded or punished on earth and nowhere else. But most men, nevertheless, believe that a sacred power rules even amid the confusion of this world, and that there is a judgment to come ; that it is both possible and needful. But then most believe that this judgment is in the remote distance. The Holy Spirit convinces us that the prince of this world, with all that opposes the kingdom of heaven and the Christ of God, is judged already, and is not merely waiting to be judged.

II. HIS WORK IN THE DISCIPLES IS THREEFOLD TOO. His work is not yet at an end in thus convincing us. When we have become disciples, we have yet much to learn. The new creation, like the first, is a gradual work. We are not masters all at once.

First : *He leads into all truth*. "He shall not speak of himself ; he shall receive of mine and shall show it unto you." (Ver. 13, 14.) If you are uncertain, then, with what spirit you have to do, propose the question, *Whence does he receive ? What does he show ?* If you discover that his source is not in Jesus ; that his words do not harmonize with the words of Jesus but are opposed to them, be certain that it is a false and lying spirit which speaks only to befool you. The Holy Spirit will show Jesus to you ; that he has the fulness that the Father has.

The false spirit, to conceal his own emptiness, takes of the things of Jesus to cover his own lies. He takes truth from Jesus but he corrupts it, takes isolated passages and perverts them ; as a whole, the words of Jesus are opposed to him, and

ever must be. The Holy Spirit leads us into all truth by showing us Jesus, that he and the Father are one, that whatever God has to give belongs to him. In this, moreover, he shows us "things to come" (ver. 13), for what will all the future show, and eternity itself, but this, that the Father is glorified in the Son. In this light all the shades and mysteries of the future will be clear and plain.

Secondly: *He glorifies Jesus.* "He shall glorify me." (Ver. 14.) When Jesus becomes glorious to you; when you see in Him the Christ of the apostles, your light and life, your Alpha and Omega; when the brightest thing your nature knows becomes dim and pale beside Him; when you are governed and possessed by Him, you may be sure that the Holy Spirit is working within you.

To try the spirits, ask whether they glorify Jesus or not. Spirits that would detract from Him are false spirits.

Thirdly: *He is the Comforter.* The world has many comforters, but they are sorry ones, helpless in the greatest need. The young are comforted by hope, the aged by reflection, others by riches, honour, success. In trouble the world has no comfort to give. The Spirit is then our Comforter. He makes every word of Jesus living to us; bears witness that we are the children of God; helps our infirmities with unutterable groanings.

DR. HELD,

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By R. V. PRICE, LL.B., M.A.



SUBJECT: *Enoch.*

"And Enoch walked with God, and he was not; for God took him."—
Gen. v. 24.

Analysis of Homily the Seven Hundred and Ninety-Fifth.

THE writers of the Holy Scriptures have left us but scant materials for a biography of the subject of the present discourse. In history we read of a Grecian painter drawing the picture of Agamemnon weeping for his daughter Iphigenia; he

made no full exhibition of the figure on his canvas, but merely spread a mantle over the face of the parent, leaving the spectators to imagine his grief. So the sacred historian, instead of giving a complete biography, spread the mantle of silence over the events of his life; simply saying, "And he was not." The rudeness of the world towards its great men in all ages, has deprived us of their true histories. There is Homer, the father of poetic science, whose 'Iliad' stirs and charms us like the voice of many waters; by some critics even his existence is doubted:—

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Also there is Dante, who spent his time unrecorded in exile, brooding over his "unfathomable song," expelled from Florence, his dear home, and muttering his own epitaph, "*Hic claudor Dantes patriis extoribus ab oris.*" And our great Shakespeare, "the untutored child of nature," we know but very little of his mental and moral history. Alas! when will the world learn to value its benefactors? Some of our finest built souls have been wrecked upon the shoals and quicksands of the world's ingratitude.

I. ENOCH AS TO HIS AGE. In order to see a man's greatness we must consider the age in which he lived, and the influences which were brought to bear upon his character. This fact, being overlooked, has caused many of our greatest men to be calumniated. But the remembrance of this will "hide a multitude of sins." Peter's exclusiveness, and Luther's sacramental errors can be thus explained. So we look upon Enoch in connection with his age:—

First: *It was an age of longevity.* When we look upon humanity in its pristine glory, even after the disastrous fall, we descry some strength and durability which we would covet in this effeminate age. The difference between the patriarchal and the present age, is somewhat similar to the difference between the British oak and the American deal. Nevertheless, when we contemplate this deterioration in human nature, it affords us great pleasure to anticipate the time when this corruptible shall have put on incorruption, and this mortal shall have put on im-

mortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1 Cor. xv. 54.) Their longevity was of great practical service. (1) In a natural sense. If their lives had been so short as ours, the increase of the world's population would have been very slow; the wide world was before them with this divine command, "Be fruitful, and multiply, and replenish the earth. (Gen. i. 28.) (2.) In a spiritual sense. If the days of their years had been three-score and ten, the future generations of the world would have lost a valuable portion of the Bible. The art of writing was not yet in use, and the history of the world's creation and the fall of man was orally communicated from father to son. Enoch was one of the great aboriginals of the world, ay, and was the greatest of them. He appears in their midst as a lofty Himalayan mountain, whose summit pierces through clouds, and is lost in celestial light. Secondly: *It was an ungodly age.* Soon after the creation of the world, humanity manifested symptoms of degeneracy. Cain murdered his brother Abel. The sons of God came unto the daughters of men. And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. vi. 4, 5.) And, at last, the inundation of their iniquity swelled to such a height that it burst its banks, and drowned the inhabitants of the world, "save eight souls." When man is left to himself, he hastens to inevitable destruction. When under the restraints of heaven, he often complains with Job, "Am I a sea, or a whale, that thou settest a watch over me." Still, it is the greatest of blessings to be under divine inspection and control.

II. ENOCH AS TO HIS RELIGION. In all the ages of the world God has never left it without a witness. In the seventeenth century He raised Whitefield, Wesley, &c. At the dawn of the Reformation He raised Wickliffe, J. Huss, Jerdine, Zwingle, &c. When true religion was forsaken by the Jews He had his Elijah and Elisha, and in the patriarchal age he had his Noah, Enoch, and Abel. First: *He was independent.* He possessed a religion independent of men and circumstances. It was not a traditional, fashionable, nor the popular religion, but

the religion of conviction. It is probable that he was exposed to public ridicule for it, still he braved all, and adhered to his principles. Would to God we had more of the religion of this stamp in our churches, and less of the traditional and sensational; so that our members may be always ready to give an answer to every one that asketh of the hope that is in them with meekness and fear." Let us faithfully adhere to the principles for which our forefathers have fought and martyrs have bled. "Rejoicing that they were counted worthy to suffer shame for his name."

"So gloried many a martyr in the fire,
Singing to sleep his torment with a strain
Which rose to Him that died upon the cross."

KNIGHT.

Principles are the legacies that our ancestors have bequeathed to us; let us watch and be careful, lest we should "spend money for that which is not bread, and our labour for that which satisfieth not." Secondly: *It was practical*. "Walked with God." His affections, sympathies, his whole self moved Godwards. His religion was not like the mountain torrent, shallow and noisy, sometimes drying up, at other times bursting its banks; but like a river, whose waters are deep, constant, and transparent.

III. ENOCH AS TO HIS DEPARTURE. "For God took him." In taking him, God made an exception to the general rule. "By faith Enoch was translated that he should not see death." Such was God's regard towards him, that he would not leave him to soil his clothes in the dust of the grave; so he passed the "King of Terrors" without paying him obeisance.

"Never in depth or height
Had mortal gazed on such a scene before;
Never shall years, how long soe'er their flight,
The solemn grandeur of that hour restore,
Till the last thunder echoes, "It is done,"
And the Archangel, dazzling as the sun,
Descends to earth; and, standing on the shore
Of ages, swears with upraised hand by *One*
Who lived ere time its cycles had begun,
That time shall be no more."

First: *His departure implies a future state.* "Because God had translated him." It was a translation, and not annihilation, a removal from one part of the universe to the other. The Epicureans denied the immortality of the soul, and their watch-word was, "Let us eat and drink for to-morrow we die." It should rather be, for to-morrow we live, because to die is to begin to live. (1.) *Analogy* says so. (2.) The state of the world shows that there is a hereafter to square the accounts. (3.) *Revelation* proves it. The voice of reason gives but a very uncertain sound upon the matter. Generations groped for more light upon the question for ages, but it was all in vain until Christ came, who "both brought life and immortality to light through the gospel! (2 Tim. i. 10.) Secondly: *His departure shows that there is a reward to the faithful.* Though we should pursue virtue for its own sake, regardless of rewards and punishments, still the reward of the good serves as an encouragement for us to "Press forward towards the mark of high calling in Christ Jesus." His reward was twofold. (1.) Present satisfaction. "For before his translation he had a testimony that he pleased God." The heaven of the Christian begins here below. The character of every man contains the elements of heaven or hell. "The kingdom of God is within you." (2.) Future felicity. There remaineth a rest for the people of God. (Heb. iv. 9.)

"Ah! who would not then depart with gladness,
To inherit heaven for earthly sadness?
Who here would languish
Longer in bewailing and in anguish?"

Abersychan.

WILLIAM GRIFFITHS.



GREATNESS.

We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living light-fountain which it is good and pleasant to be near; the light which enlightens, which has enlightened, the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary, showing by the gift of heaven a flowing light-fountain as I say of native original merit, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.—CARLYLE.

SUBJECT : *Heart Expansion.**

(No. IX.)

“Our heart is enlarged.”—2 Cor. vi. 11.

Analysis of Homily the Seven Hundred and Ninety-Sixth.

THIS sentence expresses the state of Paul's soul in relation to the Corinthian Church. Loving sympathies for them he felt rising within him and expanding his heart. There was much in the state of the world that was calculated to distract his sympathies, and depress his nature. The sight of the Pagan world immersed in ignorance, superstition, and crime ; the sight of his own nation with well-nigh every sentiment of moral life, rotted out of its hollow heart, the sight of noxious errors rising in those Churches which he himself had planted, would tend to close up his soul and detach him from his race. But the divine within him was stronger than the human, the good within rose superior to the evil without. Notice two things,

I. THE NATURE OF HEART EXPANSION What is it?

First : *It is not mere mental expansion.* Man's intellectual powers are capable of indefinite development. He has germs of thought capable of endless growth. But mental growth does not necessarily involve moral growth. The intellect and the heart have a reciprocal influence one upon the other, but the heart has a stronger influence in improving or deteriorating the intellect than the intellect has the heart. History supplies too many examples of intellectual greatness associated with moral degradation.

Secondly : *It is not mere liberality of sentiment.* There is a latitudinarianism, a sentiment called largeness of heart, which regards all creeds alike, and looks with equal complacency on the speculations of philosophy, and the doctrines of the Bible. The distinction between right and wrong, truth and error, is necessary, and to disregard it is obviously not liberality but blindness, not

* These notes are reprinted from the writer's own MS., at the end of which there is the following note :—“September 23, 1838. The first sermon after having declined a call from Brecon College.”

candour but crime. Enlargement of soul consists in enlarged views of men as the subject of moral government, and enlarged desires for promoting their well-being. It is Christianity only that inspires those views and those feelings. It elevates and ennobles, it is a raising, as well as a rising system. It gives to man enlarged expectations and teaches him the way to realize them.

II. THE MEANS OF HEART EXPANSION. First: *Examine the present state of the heart.* The first thing a physician does in trying to restore health to his patient is to examine the nature, cause and state of disease. What is the state of thy heart? Look into it, search it to the very springs of its activity. Secondly: *Meditate upon the great evangelical facts.* "God so loved the world," &c. As you muse the fire will burn. Thirdly: *Commune with men of enlarged souls.* He that walketh with wise men shall be wise, he that walketh with good souls may participate in their goodness. Fourthly: *Hold fellowship with the Son of God.* Be much with Him, drink in his sentiments, imbibe his Spirit.

III. THE NEED OF HEART EXPANSION. Why should we seek it? First: *The heart is capable of it.* How the Gospel makes little souls great! Secondly: *We are representatives of Christ.* We are "in Christ's stead." How great in soul should Christians be who have to stand between the loving Son of God and the fallen world. Thirdly: *Enlargement of heart is essential to our usefulness.* It is only the heart expanding with love that can turn time, talent, property, acquirements, to spiritual use. Fourthly: *We are reponsible for the condition of the heart whether contracted or enlarged.* REV. CALEB MORRIS.

SPIRIT OF PHILANTHROPY.

"A sense of an earnest will,
 To help the lowly living,
 And a terrible heart-thrill,
 If you have no power of giving;
 An arm of aid to the weak,
 A friendly hand to the friendless,
 Kind words, so short to speak,
 But whose echo is endless:
 The world is wide—these things are small;
 They may be nothing, but they are all."—MILNES.

Variations on Themes from Scripture.

(No. I.)

SUBJECT : *The Tempter's "It is Written."*

"**I**T IS WRITTEN," said the Tempter, quoting Scripture for his purpose, when it was his hour and the power of darkness, in the day of temptation in the wilderness. The quotation was refuted on the spot, and the Tempter was foiled. But his failure has not deterred mankind, at sundry times and in divers manners, from venturing on the same appeal, with no very unlike design. The wise as serpents (there was a serpent in Eden) who are not also harmless as doves, have now and then essayed to round a sophistic period, or clench an immoral argument, with an *It is written*.

Among the crowd of pilgrims who throng the pages of his allegory, Bunyan depicts one Mr. Selfwill, who holds that a man may follow the vices as well as the virtues of pilgrims ; and that if he does both, he shall certainly be saved. But what ground has he for so saying ? is Mr. Greatheart's query. And old Mr. Honesty replies, "Why, he said he had Scripture for his warrant." He could cite David's practice in one bad direction, and Sarah's lying in another, and Jacob's dissimulation in a third. And what they did, he might do too. "I have heard him plead for it, bring scripture for it, bring arguments for it," &c., quoth old Honesty with a degree of indignation that does credit to his name.

"The devil can quote Scripture for his purpose.

An evil soul, producing holy witness,

Is like a villain with a smiling cheek,

A goodly apple rotten at the core."

Such is Antonio's stricture on Shylock's appeal to Jacob's practice, "When Jacob grazed his uncle Laban's sheep"; and there is a parallel passage in the next act, where Bassanio is the speaker.

"In religion,

What damned error but some sober brow

Will bless it and approve it with a text,

Hiding the grossness with fair ornament?"

Against divines, indeed, of every school and age, the reproach of citing a text in support of doctrine or practice the reverse of divine, has been freely cast, with more or less of reason. Orthodox and heterodox, each has flung against the other his retort uncourteous.

“Have not all heretics the same pretence
To plead the Scriptures in their own defence?
How did the Nicene Council then decide
That strong debate? Was it by Scripture tried?
No, sure; to that the rebel would not yield:
Squadrons of text *he* marshal’d in the field.

With texts point-blank and plain he faced the foe;
And did not Satan tempt our Saviour so?”

A Dublin synod of the Irish Roman Catholic bishops, a few years since, which distinguished itself by its enthusiasm for Pope Pius IX., against the King of Italy, and by its arrogation of a divine right of practical monopoly in overseeing the schools and colleges of Ireland, was made the theme of comment by unsympathetic British critics; who remarked, that when the question of education is stirred in such quarters, the dullest heretic can divine that the national system is to be denounced; and that it is easy to guess at the text of Scripture to be quoted in support of the pretensions of the Church. “The command to ‘go and teach all nations’ vested in the successors of the Apostles a rightful monopoly of instruction in Greek, mathematics, and civil engineering.” According to the same elastic authority, the “Puritans,” we are reminded, were justified in shooting and hanging their enemies, because Samuel hewed Agag in pieces, or because Phineas arose and executed judgment. “There never was a proposition which could not be proved by a text; and perhaps the effect is more complete when the citation is taken from the Vulgate.” Gray’s malicious lines against Lord Sandwich, a notorious evil-liver, as candidate for the High Stewardship in the university of Cambridge, include this stanza, supposed to be uttered by a representative D.D., of the old port-wine school, and a staunch supporter of his profligate lordship:

“Did not Israel filch from th’ Egyptians of old
Their jewels of silver and jewels of gold?”

The prophet of Bethel, we read, told a lie;
He* drinks—so did Noah:—he swears—so do I."

Gray's *jeu d'esprit* was, throughout, not in the best of taste; but it was vastly relished at the time, as an election squib. The reference to spoiling the Egyptians is a well worked one in the history of quotations. Coleridge has a story of a Mameluke Bey, whose "precious logic" extorted a large contribution from the Egyptian Jews. "These books, the Pentateuch, are authentic?" "Yes." "Well, the debt then is acknowledged: and now the receipt, or the money, or your heads! The Jews borrowed a large treasure from the Egyptians; but you are the Jews, and on you, therefore, I call for the repayment." Such conclusions, from such premises, and backed by such vouchers, are open to logicians of every order, sacred and profane.

"Hence comment after comment, spun as fine
As bloated spiders draw the flimsy line;
Hence the same word that bids our lusts obey,
Is misapplied to sanctify their sway.
If stubborn Greek refuse to be his friend,
Hebrew or Syriac shall be forced to bend:
If languages and copies all cry, No!
Somebody proved it centuries ago."

Burns was never any too backward in having his fling at a "minister"; and there is exceptional (and perhaps exceptionable) gusto in his averment that,

"E'en ministers, they have been kenn'd,
In holy rapture,
A rousing *whid*, at times, to vend,
And nail't wi' Scripture."

There was a time in the life of Diderot when that freest of free-thinkers made a living, such as it was, by writing sermons to order—half-a-dozen of them, for instance, a missionary bespoke for the Portuguese colonies, and is said to have paid for them very handsomely at fifty crowns each. Mr. Carlyle is caustic in his commemoration of this incident in Denis Diderot's career. "Further, he made sermons, to order; as the Devil is said to quote Scripture." In Mr. Carlyle's latest and longest

* The candidate, Lord Sandwich.

History, we find once and again the like allusion. Frederick William, and his advisers, bent on a certain match for the Princess Wilhelmina, which the Queen, her mother, as steadfastly opposed, took to quoting Scripture by way of subduing her Majesty's resistance. "There was much discourse, suasive, argumentative. Grumkow quoting Scripture on her Majesty, as the devil can on occasion," says Wilhelmina. "Express scriptures, 'Wives, be obedient to your husbands,' and the like texts; but her Majesty, on the Scripture side, too, gave him as much as he brought." And at a later stage of the negotiation, the same Grumkow appears again, citing the Vulgate to a confidential correspondent, in reference to their political schemings. "But '*Si Deus est nobiscum*'—'If God be for us, who can be against us?' For the Grumkow can quote Scripture; nay, solaces himself with it, which is a feat beyond what the devil is competent to." Shakespeare embodies in Richard of Gloster a type of the political intriguer of this complexion; as where that usurper thus answers the gulled associates who urge him to be avenged on the opposite faction:

"But then I sigh, and with a piece of Scripture,
Tell them, that God bids us do good for evil.
And thus I clothe my naked villany
With old odd ends, stol'n forth of holy writ;
And seem a saint when most I play the devil."

An unmitigated scoundrel in one of Mr. Dickens's books is represented as overtly grudging his old father the scant remnant of his days, and citing holy writ for sanction of his complaint. "Why, a man of any feeling ought to be ashamed of being eighty—let alone any more. Where's his religion, I should like to know, when he goes flying in the face of the Bible like that? Threescore and ten's the mark; and no man with a conscience, and a proper sense of what's expected of him, has any business to live longer." Whereupon the author interposes this parenthetical comment, and highly characteristic it is: "Is any one surprised at Mr. Jonas making such a reference to such a book for such a purpose? "Does anyone doubt the old saw that the devil . . . quotes Scripture for his own ends? If he will take the trouble to look about him, he may find a greater number of

confirmations of the fact in the occurrences of a single day than the steam-gun can discharge balls in a minute." Fiction would supply us with abundant illustrations—fiction in general, and Sir Walter Scott in particular. As where Simon of Hackburn, the martial borderer, backs his hot appeal to arms, for the avenging a deed of wrong by an equivocal reference to holy writ. "Let women sit and greet at hame, men must do as they have been done by; it is the Scripture says it." "Haud your tongue, sir," exclaims one of the seniors, sternly; "dinna abuse the Word that gate; ye dinna ken what ye speak about." Or as where the Templar essays to corrupt the Jewess by citing the examples of David and Solomon: "If thou readest the Scriptures," retorts Rebecca, "and the lives of the saints, only to justify thine own licence and profligacy, thy crime is like that of him who extracteth poison from the most healthful and necessary herbs." One other example, Undy Scott, that plausible scamp of Mr. Trollope's making, propounds an immoral paradox, to the scope of which one of his dupes is bold enough to object. But how is the objector disposed of? "'Judge not, and ye shall not be judged,' said Undy, quoting Scripture, as the devil did before him." Dupes can quote Scripture, too, and perhaps that is more demoralizing still. For Cowper did not rhyme without reason when he declared, that

"Of all the arts sagacious dupes invent,
To cheat themselves, and gain the world's assent,
The worst is—Scripture warped from its intent."

FRANCIS JACOX, B.A.



TWO KINDS OF PHILOSOPHY.

Philosophy is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal at all times. It teaches us our duty to our neighbour and ourselves. But it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing, and yet the farther he advances in knowledge, the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfection of philosophy.—SOUTHEY.

Biblical Criticisms.

Analysis of St. Paul's Epistle to the Galatians.

A ROUGH analysis of the Epistle separates it into three sections of two chapters each, the first couplet (i. ii.) containing the personal or narrative portion; the second (iii. iv.) the argumentative or doctrinal; and the third (v. vi.) the hortatory or practical. It will be borne in mind however, that in a writer like St. Paul, any systematic arrangement must be more or less artificial, especially where, as in the present instance, he is stirred by deep feelings and writes under the pressure of an urgent necessity. The main breaks however, occurring at the end of the second and fourth chapters, suggest this threefold division, and though narrative, argument, and exhortation are to some extent blended together, each portion retains for the most part its own characteristic form.

The following is a more exact analysis of the contents of the Epistle.

I. PERSONAL, chiefly in the form of a narrative. 1. The salutation and ascription of praise so worded as to introduce the main subject of the letter (i. 1—5). 2. The Apostle rebukes the Galatians for their apostasy, denounces the false teachers, and declares the eternal truth of the Gospel which he preached (i. 6—10). 3. This Gospel came directly from God. (i.) He received it by special revelation (i. 11, 12.) (ii.) His previous education indeed could not have led up to it, for he was brought up in principles directly opposed to the liberty of the Gospel (i. 13, 14). (iii.) Nor could he have learnt it from the Apostles of the Circumcision, for he kept aloof from them for some time after his conversion (i. 15—17.) (iv.) And when at last he visited Jerusalem, his intercourse with them were neither close nor protracted, and he returned without being known even by sight to the mass of the believers (i. 18—24). (v.) He visited Jerusalem again, it is true, after a lapse of years, but he carefully maintained his independence. He associated with the Apostles on terms of friendly equality. He owed nothing to them (ii. 1—10). (vi.) Nay more: at Antioch he rebuked Peter for his inconsistency. By yielding to pressure from the ritualists, Peter was substituting law for grace, and so denying the fundamental principle of the Gospel (ii. 11—21).

[This incident at Antioch forms the link of connexion between the first and second portions of the Epistle. The error of the

Galatians was the same with that of the ritualists whom St. Peter had countenanced. Thus St. Paul passes insensibly from the narrative to the doctrinal statement.]

II. DOCTRINAL, mostly argumentative. 1. The Galatians are stultifying themselves. They are substituting the flesh for the Spirit, the works of the law for the obedience of faith, forgetting the experience of the past and violating the order of progress (iii. 1—5). 2. Yet Abraham was justified by faith, and so must it be with the true children of Abraham (iii. 6—9). 3. The law, on the contrary, so far from justifying, did but condemn, and from this condemnation Christ rescued us (iii. 10—14). 4. Thus He fulfilled the promise given to Abraham, which being prior to the law could not be annulled by it (iii. 15—18). 5. If so, what was the purpose of the law? (iii. 19). (i.) It was an inferior dispensation, given as a witness against sin, a badge of a state of bondage, not as contrary to, but as preparing for the Gospel (iii. 19—23). (ii.) And so through the law we are educated for the freedom of the Gospel (iii. 24—29). (iii.) Thus under the law we were in our nonage, but now we are our own masters (iv. 1—7). (iv.) Yet to this state of tutelage the Galatians are bent on returning (iv. 8—11). At this point the argument is broken off, while the Apostle reverts to his personal relations with his converts, and reprobates the conduct of the false teachers (iv. 12—20). 6. The law indeed bears witness against itself. The relation of the two covenants of law and of grace with the triumph of the latter are typified by the history of Hagar and Sarah. The son of the bondwoman must give place to the son of the free (iv. 21—31). “We are the children of the free.” This word “free” is the link of connexion with the third part of the Epistle.

III. HORTATORY. Practical applications. 1. Hold fast by this *freedom*, which your false teachers are endangering (v. 1—12). 2. But do not let it degenerate into license. Love is the fulfilment of the law. Walk in the Spirit, and the Spirit will save you from licentiousness, as it saves you from ritualism, both being carnal. Your course is plain. The works of the Spirit are easily distinguished from the works of the flesh (v. 13—26). 3. Let me add two special injunctions: (i.) Show forbearance and brotherly sympathy (vi. 1—5). (ii.) Give liberally (vi. 6—10). *Conclusion* in the apostle’s own hand-writing (vi. 11). 4. Once more: beware of the Judaizers, for they are insincere. I declare to you the true principles of the Gospel. Peace be to those who so walk (vi. 12—16). 5. Let no man deny my authority, for I bear the brand of Christ (vi. 17). 6. Farewell in Christ (vi. 18).

J. B. LIGHTFOOT, D.D.

The Preacher's Finger-Post.

THE WORLD WITHOUT A SEA.

"There was no more sea."—Rev. xxi. 1.

THE heavenly world being in so many respects unlike this earthly state, the Bible descriptions of it are often negative : it is a world, without a night, without a temple, and without a sea. A world without a *physical* sea, we confess, does not strike us as attractive. The sea is one of the grandest and most beneficent parts of this world. It is to the earth what the blood is to the body—it circulates through its every part, animates and beautifies the whole. The negation is to be understood in a *spiritual* sense. *Division, mutation, agitation*, are ideas we associate with the sea. In heaven these things will not be.

I. THERE IS NO DIVISION THERE. The sea is the great separater. It divides the great family of man into separate sections. The sea forms the boundary of kingdoms, continents, and races. The more fallen the world is the more necessary for such divisions. Let the race advance in intelligence, and purity, and a comingling will become more possible and desirable. Indeed as the world advances the sea becomes less and less a divider. Ship-building and navigation

are making old ocean the highway of nations and the mighty channel of intercourse between the most distant people of the earth. Meanwhile, however, it is a separater. "And there was no more sea." To John these words would have special significance ; he was a prisoner in Patmos, a small desolate island in the Ægean. A treacherous and tempestuous sea divided him from the great world of men, and from all the objects of his affections. "A touching tradition pictures the aged apostle going day after day to an elevated spot on the ocean rock, to which, Prometheus-like, he was chained, and casting a longing look over the wide waste of waters, with his face, like that of the captive Daniel in Babylon, steadfastly fixed towards Jerusalem ; as if by thus gazing with all his soul in his eyes on the open sea, he could bring nearer to his heart, if not to his sight, the beloved land and the cherished friends for whom he pined." How much there is in this world that divides men. There are (1.) Social caste. (2.) National prejudices. (3.) Religious sectarianism. (4.) Selfish interests. (5.) Mutual misunderstandings. None of these will exist in heaven.

II. THERE IS NO MUTATION THERE. What so changeable

as the sea? A pulse of restlessness throbs through every part. It knows no repose. Sometimes it moves in silence, at other times its march is as the roll of terrible thunders. It is not only ever changing in scene and sound, but it is ever *producing* change in the world. It levels the mountains, it fills up valleys, it creates new land. It is in all the changes of the face of the sky, all the organic and inorganic departments of the world it transfigures. Human life on this planet is like the sea in constant mutation. Not only does one generation come and another go, but the life of the individual man is a continual change, sorrow and joy, friendship and bereavement, prosperity and adversity. In heaven there is no such change. The only change is that of progress. (1) Progress in higher intelligence, (2) in loftier services, (3) in nobler fellowship. No change in the way of loss. The crown, the kingdom, the inheritance, all imperishable.

III. THERE IS NO AGITATION THERE. The sea is a tumultuous world. What human agony has its furious billows created. Human life here has many storms. Most men here are driven up and down, like Paul in the *Adrian*, under starless skies, by contrary winds, and through treacherous and unknown seas. In how many hearts does deep call upon deep, and billows of sorrow roll over

the soul. In heaven there are no spiritual storms. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of water: and God shall wipe away all tears from their eyes."

"There is a land where everlasting
suns
Shed everlasting brightness; where
the soul
Drinks from the living streams of
love that roll
By God's high throne! Myriads
of glorious ones
Bring their accepted offering. Ah!
how blest
To look from this dark prison to
that shrine,
To inhale one breath of Paradise
divine,
And enter into that eternal rest
Which waits the sons of God."
BOWRING.

RISEN WITH CHRIST.

"If ye then be risen with Christ, seek those things which are above."
—Coloss. iii. 1.

THERE are three things in these few words worthy of attention.

I. A FACT IN WHICH ALL SHOULD REJOICE. The fact is, Christ's resurrection from the dead. First: No fact is *proved* better than this fact. Dr. Arnold has said, in relation to the resurrection of Christ, "I have been used for many years to study the history of other times, and to examine and weigh the evidences of

those who have written about them, and know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the mind of a fair inquirer, than the great sign that God has given us, that Christ died and rose again from the dead." The arguments are drawn mainly from two sources, the one from the conduct of Christ's friends, the other from that of his enemies. Fairly and fully stated these arguments are irresistible.* Secondly: No fact *proves* more than this fact. If Christ rose from the dead, then the Scriptures are true, then what Christ said of Himself is true, He is the Son of God, the Saviour of the world, the Judge of all mankind.

II. A CONDITION TO WHICH ALL SHOULD ASPIRE. What is the condition? To be "risen with Christ." That the resurrection here is the resurrection of souls into love and sympathy with Him is clear from the preceding chapter, verses 12—14. In the experience of every genuine disciple of Christ there are three facts answering to the crucifixion, the burial, and the resurrection of Christ (1.) There is a spiritual crucifixion. The "old man" is crucified. The process is painful and protracted. (2.) There is the burial. The "sinful nature" is

buried. What was once loved, sought, enjoyed, is gone. (3.) There is a resurrection. "I am crucified with Christ, nevertheless I live." Soul-resurrection, resurrection in vital and practical sympathy with Christ is the greatest of all resurrections. Unlike the resurrection of the body it is (1) a good in itself, and (2) man is responsible for it.

III. AN ENTERPRISE IN WHICH ALL SHOULD ENGAGE. "Seek those things which are above." "Above"—*not locally*. For locally what is above to us at one time is below at another. Locally no one knows where heaven is. First: It means seek those things which are *morally* above. Falsehood, carnality, worldliness, dishonesty, selfishness, are contemptibly *below*. The opposite of these—truth, spirituality, *love*, justice, Christ-like holiness, are above. Man rises as he rises to these. These are the things to struggle after. In them are man's true wealth, honour and blessedness. Secondly: It means seek those things which are *socially* above. Man is made for society. There are holy and honourable fellowships in heaven. Spirits of just men made perfect. Angels, Christ, the great God. Seek these things, seek them *immediately*—seek them *supremely*—seek them *intensely*—seek them *perseveringly*.

* See "Resurrections," p. 89.

CHRIST AS A WITNESS.

"Behold, I have given him for a witness to the people."—Isa. lv. 4. Look at Christ as a witness in two respects.

I. AS MOST GLORIOUSLY COMMUNICATIVE. Some witnesses are so ignorant that they have but little to say, and others, though better informed, have but little to communicate of importance. What does Christ testify? First: *He testifies of God*. He reveals his existence, spirituality, love, fatherhood. "No man hath seen God at any time." He is the Logos. Secondly: *He testifies of man*. He bears witness of (1) man's spiritual existence, (2) moral depravity, (3) imminent danger, (4) future retribution. Thirdly: *He testifies of duty*. He lived duty; heavenly excellence was embodied in Him. He showed the world that a life of virtue on this earth would first lead to the utmost suffering and degradation. It led Him to the cross; and afterwards from the utmost degradation and suffering to the highest blessedness and dignity. Because "He made himself of no reputation, but took upon himself the form of a servant, and became obedient to death, even the death of the cross." "God hath highly exalted him," &c. (Phil. ii. 6—11.) Fourthly: *He testifies of man's restoration*. How is man to be restored to his lost rights, liberties, and joys? This has been the grand

question of all ages. Countless have been the solutions offered. Christ alone propounds the true theory. Trusting in Him as the Christ of God, and following Him as the great example, constitute his world-restorative means. "He that believeth on me," &c. What a gloriously communicative witness God sent the world in Christ. Look at Christ as a witness.

II. AS MOST UNQUESTIONABLY CREDIBLE. Witnesses are often incredible from two reasons. First: *Their ignorance*. They are found to be so imperfectly acquainted with the circumstances of the case to which they testify, that their evidence is either received with suspicion, or rejected as worthless. But is Christ incredible on this ground? No. His knowledge is infinite. He knows all about everything of which He testifies. He knows God, man, the universe. The other reason which often renders witnesses incredible, is, Secondly: *Untruthfulness*. Many are placed in the witness-box who, though they have a competent intelligence, have no inviolable attachment to truth. Their prevarication destroys the worth of their evidence. Infinitely removed is Christ from this. He is *the Truth*. Truth is dearer to Him than life. Thank God for this witness. He is the faithful and true witness. False witnesses abound—false either from igno-

rance, or unverity; but here is One on whose testimony we may and ought to repose with unbounded trust.

LOSSES ARISING FROM ABSORPTION IN BUSINESS.

"And as thy servant was busy here and there, he was gone."—1 Kings xx. 40.

WE detach these words from the context, and use them to indicate a state of things prevalent in human experience, and never more prevalent anywhere or anywhen, than in England here and now. We are so "busy here and there"—busy in commerce, in letters, in politics, in domestic, social, and ecclesiastical matters, that things, oftentimes invaluable, pass away from us without our knowing it.

I. MEANS OF IMPROVEMENT PASS AWAY FROM MEN IN THIS WAY. Whilst men are "busy here and there," (1) Religious services have come and gone, (2) Christian ministers have appeared and departed, (3) Soul-rousing books are come from the press, and run through their edition unobserved; they are dead to everything but their business.

II. OPPORTUNITIES FOR USEFULNESS PASS AWAY FROM MEN IN THIS WAY. The father is so absorbed in his business, that he neglects the spiritual culture of his children, and they reach a stage of depravity without his knowing it. Whilst men are

busy, those around them who need their instruction, drop into their graves, and pass beyond their reach. How many merchants in London professing Christianity, carry on their daily avocations in the city with a soul so absorbed in their business, that they are unconscious of the thousand sinning, wretched and dying spirits that teem around their warehouse.

III. THE DAYS OF GRACE PASS AWAY FROM MEN IN THIS WAY. Through this absorbing spirit of business, men lose their years without knowing it—feel themselves old and grey-headed before they are aware. This subject serves to impress us, First: *With the fact that man has evidently fallen.* It can never be that the human soul, with its moral sensibilities, its noble faculties, its fountain of affection, was made to be thus engrossed with the material concerns of a few short years. No, we have fallen. This subject serves to impress us, Secondly: *With the fact that change is a resistless law of life.* It matters not whether we are busy or asleep, change proceeds in its resistless march. While we are "busy here and there," men are dying, the outward scenes of life are changing, our own life is decaying, our end is approaching. We may be so busy on the shore as to think of nothing but the few shells we are gathering, but the billows are rolling on, and will bury us

and our business soon. This subject serves to impress us, Thirdly: *With the fact that a religious life is a wise life.* A religious life is a life that subordinates the body to the soul, matter to mind, business to virtue, time to eternity, all to God. "Whatsoever ye do in word or deed, do all to the glory of God."

FELIX—AGRIPPA—PAUL.

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad," &c. —Acts xxvi. 24—29.

THREE men are here introduced. Felix, an indifferent heathen; Agrippa, an orthodox Jew; Paul, a true Christian. They are introduced in connection with the preaching of the Gospel, for though Paul is defending himself in court, he does so by detailing his conversion. Paul, a prisoner in chains, is the preacher; a king, governor and court, the audience. These three men are types of the different modes in which the Gospel is regarded.

I. FELIX. The indifferent man identifies Christianity with fanaticism. The Christian, whose faith and hope animate him, give him life and earnestness, is set down as a fanatic or a madman. (V. 24.) His language is, Why be so different from other men? why disregard the proprieties of life? why meddle with what

does not concern this world? It was not knowledge Felix lacked, but inclination. (V. 26.) Some hear the Gospel as Felix heard Paul.

II. AGRIPPA. The merely orthodox man will receive what has been received, what is in harmony with his inherited faith. His mind is not open to receive fresh light. Christianity is not an expansive thing with him, but a formal cut-and-dried creed, every article of which is beautifully fitted into a scheme which he can grasp. Difficulties he never meets, and therefore never has to solve. The prophets Agrippa will believe; the words of Paul he hesitates to receive. (V. 28.) He will begin the alphabet of truth; he will not go on with it. What he has got is clear; whither he may be led is uncertain. His reluctance has a deep source; he does not object to an intellectual belief, but to a belief that would change his condition of life. Some hear the Gospel as Agrippa heard Paul.

III. PAUL. A true Christian is earnest, has faith in truth. He cannot be indifferent to that which is divine, and therefore true; to that which God has revealed, and which is therefore important. To Paul Christianity is not a fancy; he speaks "the words of truth and soberness": is not unreasonable, but thoroughly rational; the outflow of the

highest intelligence, and not of an over-heated and excited mind. It issues from that which is most certain—viz., sin; it points to that which is most certain—viz., grace: only one-sided excess leads to fanaticism. To Paul Christianity is not a creed, but a power to renew the life and change its whole current. (Verses 20—24.) It can give joy and a sense of liberty in bonds. Its demands are great: self-denial, humility, love, prayer, the following of Christ—impossible to the natural man—but God, who makes the demand, gives both to will and to do—gives His enlightening Spirit, and therewith saving faith, out of which everything that is Christian flows naturally.

R. V. PRYCE, LL.B., M.A.

SKETCHES FROM GENESIS (II.)—
THE FIRST MURDERER.

“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord,” &c.—Gen. iv.

I. THIS HISTORY PRESENTS A
PICTURE OF THE BASENESS OF

SELFISHNESS. First: Selfishness overlooks the means employed by others to become great. Secondly: Destroys the sacredness of natural ties. Thirdly: Considers the virtues of others hostile to itself. Fourthly: Is not scrupulous in injuring the innocent. Here a murder was committed—cruel, unprovoked, premeditated.

II. THAT THE INJURIES DONE TO THE GOOD ARE NOTICED IN HEAVEN. A Witness testifies against every unjust act, who is, First: Conversant with all the circumstances of the case. Secondly: That is truthful in His evidence. Thirdly: Who is an eye-witness.

III. THAT AN IMPARTIAL INVESTIGATION WILL BE MADE TOUCHING THESE WRONGS. First: A righteous Judge sitting on the judgment seat. Secondly: An opportunity will be offered to the accused to prove his innocence. Thirdly: Only integrity can stand the investigation.

IV. THAT THE EVIL-DOER IS THE GREATEST SUFFERER IN THE END. First: No prosperity. Secondly: No home. Thirdly: No peace. CYMRO.

TRAINING OF SIN.

The evil spirit called sin may be trained up to politeness, and made to be genteel sin; it may be elegant, cultivated sin; it may be exclusive and fashionable sin; it may be industrious, thrifty sin; it may be a great political manager, a great commercial operator, a great inventor; it may be learned, scientific, eloquent, highly poetic sin! Still it is sin; and, being that, has, in fact, the same radical or fundamental quality that, in its ranker and less restrained conditions, produces all the most hideous and revolting crimes of the world.”—DR. BUSHNELL.

Seeds of Sermons on the Book of Proverbs.

(No. CLXX.)

LIFE A LOTTERY ON THE HUMAN SIDE, AND A PLAN ON THE DIVINE.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord."
—Prov. xvi. 33.

"THE lot," says Wardlaw, "is anything, whether *drawn* or *cast*, for the purpose of determining any matter in question. The instances of its use mentioned in Scripture are considerably various. (1) In finding out a guilty person when there was no direct and satisfactory evidence (1 Sam. xiv. 38—42; Jonah, i. 7). (2) In dividing and appropriating land (Num. xxvi. 52—56). (3) In the choice of an official functionary (Acts i. 26). (4) In assigning departments of duty (1 Chron. xxiv. 4, 5; xxv. 8). (5) In deciding controversies (Prov. xviii. 18; Psal. xxii. 18, with John, xix. 23, 24)." Parkhurst translates "*lap*" to mean the bottom of an urn into which the lots were cast. The text suggests two things—

I. That the human side of life is a LOTTERY. Much connected with our circumstances in this world seems to be as much the result of chance as the casting of the lot. We are struck with the apparent casualty when we look at—First: *Men's circumstances in connection with their choice.* Men have no choice as to the condition, the place, the time, in which they are to be born or brought up. We are struck with the apparent casualty when we look at—Secondly: *Men's circumstances in connection with their merits.* How often we find feeble-minded men in eminent positions, and men of talent and genius in obscurity;—some by what is called a "hit" making fortunes and earning fame,

whilst honest industry plods on with little or no success;—vice in mansions, and virtue in the pauper's hut. "Verily the race is not often to the swift, nor the battle to the strong." It is not, however, all casualty; there is some amount of certainty: and these two opposing elements in life are highly disciplinary. (1) The casual teaches us to exercise dependence on God. (2) The certain stimulates us to work our own faculties.

II. That the divine side of life is a PLAN. "The whole disposing thereof is of the Lord." All that appears chance on the human side of life are settled laws on the divine side. That God controls and disposes of the apparently most trivial contingencies of life may be argued—First: *From his character.* He is all-present, all-seeing, almighty, all-wise, all-good. There is nothing great or small to Him. Secondly: *From the connection of the most trivial events with the vastest issues.* Divine Providence is a machine. The most insignificant circumstance is an essential pin, screw, or wheel in the works of the engine. Thirdly: *From the history of the world.* The meeting of the Ishmaelites on their journey to Egypt at the pit the very moment Joseph was cast into it, seemed a trifling casualty. But God disposed of it. Indeed the story of Joseph, as Dr. South remarks, seems to be made up of nothing else but chances and little contingencies, all tending to mighty ends. Pharaoh's daughter comes to the Nile just when the babe Moses was committed in the ark on the banks of the rolling stream. But God disposed that little incident, and brought wonderful results out of it.

A whale meets the vessel in which Jonah sails at the moment he is thrown into the sea. God disposed of that incident. Examples of this are countless. Every man's life supplies him with many such. The most trivial incidents have often led in our history to the most important issues. Whatever *will* thou makest, says an old divine, God is sure to be the *executor*.

"There is a Divinity that shapes our ends,
Rough-hew them how we will."

SHAKESPEARE.

(No. CLXXI.)

FAMILY SCENES.

"Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren."—Prov. xvii. 1, 2.

A PROVERB like that in the first verse has already come under our notice. "Better is a bunch of herbs where love is than a fatted ox and hatred therewith.* We may take the two verses together because they alike point to domestic life. And they give us three things which are often found in household life.

I. A DISCONTENTED TEMPER. "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife." The word "*sacrifices*" refers to the practice of feasting on the flesh of slain victims when they were not holocaust to be entirely consumed on the altar. 1 Sam. ix. 12, 13, 22, 24. The margin gives the true idea. A house full of good cheer with strife—plenty with discontent. The idea of Solomon is that domestic poverty with content is better than plenty with discontent. These things are often found in association. There is many a pauper home where the spirit of contentment reigns supreme. And there is many a wealthy mansion where there is nothing but brawls

and contention. And who that knows life will not say, that the former is the preferable condition? A contented mind is a continual feast. "It produces," says Addison, in some measure all those effects which the alchemist usually ascribed to what he calls the philosopher's stone, and if it does not bring riches, it does the same thing by banishing the desire of them." If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them.

"Lord, who would live turmoil'd in the court,

And may enjoy such quiet walks as these?
This small inheritance my father left me
Contenteth me, and 's worth a monarchy.
I seek not to wax great by others' waning,
Or gather wealth, I care not with what

envy;
Sufficeeth that I have maintains my state,
And sends the poor well pleased from my
gate."

SHAKESPEARE.

We have here

II. A WORTHLESS SON. "A son that causeth shame." Who is the son that causeth shame? He who with the means of knowledge is destitute of information and culture, he who degrades his position by indolence, intemperance, and profligacy, he who for his own gratification and indulgence, violates the rights, and does outrage to the feelings of those whom he is bound to love and obey. The gross voluptuary, the empty sot, the jewelled dandy causeth shame—shame to his parents, to his brothers, his sisters. He is a disgrace to an intelligent and high-minded family. Many such sons, alas, there are in English homes, and they "cause shame."

Here we have

III. A VALUABLE SERVANT. "The wise servant shall rule over a son that causeth shame, and shall have part of the inheritance among the brethren." (1.) A well tried servant gets moral influence in a house. He rules over a son. A servant, who for many years has industriously and honestly administered to

* See HOMILIST, vol. x., third series, p. 350.

the comfort of a family, seldom fails to gain power. In olden times, as in the case of Abraham, servants were born in a family, and when they conducted themselves well, their influence became great. Example: Eleazer, of Damascus, to Abraham, the patriarch. (2) A well tried servant sometimes shares the fortunes of the house. "Shall have part of the inheritance among the brethren." Instances sometimes occur even in modern times of such servants becoming the legatees of their masters. Jacob, by marrying Laban's daughter was portioned with an inheritance.

From the whole we may infer,

First: *That the temper of a man's soul is more important to him than his temporal condition.* A cot with contentment is a far better home than a castle with an ill-satisfied soul. The quiet mind is richer than a crown. Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.

Secondly: *That the power of character is superior to the power of station.* A man may have the station of being "the son" and heir of a wealthy house, and yet be disgraced. Another may occupy a menial position, yet by force of noble character, get a sovereignty in his circle. Such is the servant. "It is the man who adorns the station, not the station the man."

(No. CLXXII.)

DIVINE DISCIPLINE.

"The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearts."—Prov. xvii. 3.

It is obvious, says Wardlaw, that a comparison is intended. "As the fining pot is for silver, and the furnace for gold, so the Lord trieth the hearts." Taking this view of the passage there are two things to be noticed,

I. THE VALUABLE AND WORTH-

LESS IN CONNECTION WITH MAN. The ore which the refiner puts into the crucible or furnace has the precious metal in connection with extraneous and worthless matter, mere dross.

First: *In man there is the valuable in essence in connection with the comparatively worthless in surroundings.* The soul is man's essence, man's self, the offspring, the image, the servant of God, and how valuable this! "What shall it profit a man," &c. The material organisation in which that soul lives is but "dust," and the secular conditions that surround it are of little worth. The soul is the "gold," all else is dross.

Secondly: *In man's character there is the valuable in principle in connection with the most worthless.* There are some good things in all men, even the most corrupt, some true ideas, some generous impulses, some virtuous feelings. But these are found combined with and overlaid by selfishness, pride, carnality, and practical infidelity. With impure loves, and false hopes, and erroneous ideas, and wicked purposes, man appears here as the ore in the refiner's hand just before it has dropped into the furnace. Gold combined with dross, the valuable with the worthless. As in some lumps of ore there is more gold in connection with less worthless matter than with others, so with men. There are some with far less gold in connection with less worthless matter than others, both constitutionally and morally.

II. THE PURIFYING PROCESS IN RELATION TO GOD. "The Lord trieth the hearts." He tries not as the refiner the ore to ascertain how much good metal there really is, for he knows all that, but in order to separate it from the dross.

First: *The purifying process is painful.* It is by "fire." The fire to purify must be raised to the utmost intensity. "The fire shall try every man's work of what sort it is. (1 Cor. iii. 13.) Physical

suffering, secular disappointments, social bereavements, moral convictions, constitute that furnace in which God tries men. "He knoweth, says Job, the way I take; when he hath tried me I shall come forth as gold." (Job. xxiii. 10.)

Secondly: *The purifying process is constant.* The dispensation under which we live is disciplinary. "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." A correspondent of the *Wesleyan Methodist Magazine* relates that a lady apprehending there was something remarkable in the expressions of the text determined to call on a silversmith and make inquiries of him, without naming her object. In answer to her enquiries, the process of silver refining was fully explained to her. "But sir, said she," "do you sit, while the work of refining is going on?" "O yes, madam," replied the silversmith, "I must sit with my eyes steadily fixed on the furnace: for, if the time necessary for refining be exceeded in the slightest degree the silver is sure to be injured." At once we are told she saw the beauty and comfort too of the expression. As she was going the silversmith called her back, to mention the further fact, that he only knew when the process of purifying was complete by seeing his own image reflected in the silver. "Beautiful figure." When Christ sees his own image in his people, his work of purifying is accomplished.* Heaven grant that the trial of "our faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

* See Pictorial Bible.

(No. CLXXIII.)

THE CONVERSATIONAL LIKINGS OF
BAD MEN.

"A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue."—Prov. xvii. 4.

MEN's characters may be known by the conversations they most relish. The conversation of the holy and the devout is always most distasteful to those whose hearts are in sympathy only with the vanities of the world, the pursuits of wealth, the gratification of the senses. The text enables us to see the kind of conversation that bad men like.

I. THEY LIKE FLATTERY. "A wicked doer giveth heed to false lips." The flatterer is a man of false lips. The more corrupt men are, the more blindly credulous to everything that makes them appear better than they are. The truth concerning them would disturb perhaps their sleeping consciences, and fill them with distressing feelings, and this they shun. He who compliments them palliates their offences, gives them credit for virtues they possess not, is their favourite companion, and they ever "give heed" to his lips. The more corrupt a circle, the more popular a flattering member. The more corrupt a congregation, the more acceptable a flattering preacher. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by that means; and my people have it so." The worse men are, the more anxious they are to be thought good. Hence the ready heed they give to flattering lips. One of the best things recorded of George III. is, that one of his first acts after his ascension to the throne was to issue an order prohibiting any of the clergy who should be called to preach before him from paying him any compliment in their discourses. His Majesty was led to this from the fulsome adulation which Dr. Thomas Wilson, Prebendary of Westmin-

ster, thought proper to deliver in the Chapel Royal, and for which, instead of thanks, he received from his royal auditor a pointed reprimand, his Majesty observing, "that he came to chapel to hear the praises of God, and not his own."

"A man I knew who lived upon a smile,
And well it fed him; he look'd plump and fair,

While rankest venom foamed through every vein;

Living, he fawn'd on every fool alive;
And, dying, cursed the friend on whom he lived."

YOUNG.

II. THEY LIKE CALUMNY. "A liar giveth ear to a naughty tongue." The liar is also the "wicked doer." The "naughty tongue," whilst it speaks flatteries and falsehoods of all kinds, speaks *calumnies* also. And the worse the man is the more welcome to his depraved heart are the reports of bad things concerning others. First: *Calumny gratifies the pride of evil men.* It helps them to cherish the thought that they are not worse than others, but perhaps better. Secondly: *Calumny gratifies the malignity of evil men.* The worse a man is the more malevolence he has in him, and the more malevolent he is, the more gratified he is at hearing bad things concerning other men. "If," said Bishop Hall, "I cannot stop other men's mouths from speaking ill, I will either open my mouth to reprove it, or else I will stop mine ears from hearing it, and let him see in my face that he hath no room in my heart."

Bad men constitute the audience to which both flattery and calumny address itself. Convert this audience into vital sympathy with truth and goodness, and these lying spirits will quit the world.

(No. CLXXIV.)

THE UNFORTUNATE POOR.

"Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished."—Prov. xvii. 5.

A SIMILAR sentence to this we have in Prov. xiv. 31. "He that op-

preseth the poor, reproacheth his Maker; but he that honoureth him hath mercy on the poor." On this text we have already offered some remarks.* There is a poverty that is a crime. It arises from indolence, intemperance, extravagance, stupidity, &c., and there is a poverty that is a calamity. It has come on men irrespective of their choice, and against their honest and resolute efforts. These may be considered as planted by God in the earth, and they serve most useful purposes in the discipline of the world. These are the poor referred to here, and two facts are stated—

I. THAT CONTEMPT FOR SUCH IS IMPIOUS. "Mocketh." Mocking is more than disrespect, more than neglect; it is disdain. This feeling to the poor is *impious*. He who has it "reproaches his Maker." First: *It implies a disregard to God's ordinance.* The existence of the poor in the world is not a casualty; it is a divine purpose. "The poor shall never cease out of the land." Were there no poor, there would be no opportunity for the development of social compassion and beneficence. Secondly: *It implies a disregard to the relationships that He has established.* The poor are our brethren, offspring of the same parent, partakers of the same nature, subject to the same conditions of being. To feel disdain towards them is to disregard relationships that our Maker has established. Thirdly: *It implies a disregard to the earthly condition of his Son and his disciples.* Christ was poor; he had nowhere to lay his head. His disciples also were men devoid of wealth and power. "God hath chosen the poor," &c. Fourthly: *It implies a disregard to the divine grounds of social respect.* God's will is that man's respect to man should not be ruled by physical condition, but by moral character. The good man, though a pauper, should be honoured; the wicked man, though a prince,

* See vol. x., third series, p. 235.

should be despised. To pour contempt on the current coin with the king's image upon, is treason against the sovereign. Man, however poor, has the stamp of God's image on him, and to despise that image is a contempt for the Divine Majesty.

II. CONTEMPT FOR SUCH IS PUNISHABLE. "He that is glad at calamities shall not be unpunished." Margin, "shall not be held innocent." To be glad at the calamities of others indicates a fiendish malignity. "Woe unto them that decree unrighteous decrees to turn aside the needy from judgment, and to take from the poor of my children. The Lord will plead their cause and spoil the souls of those that spoil them." In the day of judgment He will take our conduct towards the poor into account.

"Inasmuch as ye did it unto the least of these," &c. Cruelty to the poor is certain of punishment. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers which have reaped down your fields, which is of you keep back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter."

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to Querist No. 16. p. 352, vol. xvii., and continued from p. 186, vol. xxii.

On Sacrifices.

"To do justice and judgment is more acceptable to the Lord than sacrifice."—Prov. xxi. 3.

Aristotle, the father of science, sent one of his pupils to the summit of a lofty rock while he and the rest stood at the base. A stone and a feather were to be let to fall for the purpose of ascertaining by actual experiment whether a heavy body falls more quickly than a light one. The stone came down with great velocity, and struck the ground with

mighty force; but the feather lingered in the air, and after a long interval it reached the ground. Having performed this experiment, the philosopher said, that "bodies in falling to the ground vary in their velocity according to their weight." This statement was believed by all the philosophers of Europe, without any further proof, and taught in all its colleges and universities for two thousand years—until the error was exposed by Galileo at the tower of Pisa.

Here we see an example of two features of human character, which have been most ruinous in their influence, especially in the religious world. These are, (a)—that men have a prone-

ness to believe whatever is said, and be satisfied with the statements of others, instead of proving the thing for themselves; (*b*)—and that men have a disposition to generalize without an examination of a sufficient number of individual cases—a tendency, at once to jump at conclusions and assume as facts, theories whose proofs are defective. Nothing has suffered more from these defects than the Bible. It has been made to teach things the most contradictory and absurd. One man reads the promise of God, “I will give you a clean heart,” and at once comes to the conclusion that man can do nothing to secure his own salvation, but that all is done for him by God. Another reads the text, “Make ye a new heart, and a new spirit” (Ezek. xviii. 31), and assumes that man’s salvation depends altogether upon himself. Both are in error. The truth lies between the two errors. Each verse should be read in the light of the other.

The same fatal propensities of our race are seen in the tendency of men at this distance from the Apostolic age, to assume that the sacred writers attached the same meaning to words as they do. We live in an age when theology has taken form, become as some of our theologians say, a science (!)—Scriptural doctrines are now given in concise definitions. We are brought up, attaching to certain words the ideas expressed by those definitions; and when we meet with one of these words in the Bible, we assume that the writer meant just what we mean. Thus are the sacred Scriptures distorted, disfigured, and made to teach the notions of men, and not to reveal the thoughts of God.

As our Saviour said to the theologians of His day, “Ye render the commandments of God of no effect through your traditions;” so may we say to the theologians of our day, “You make the word of God worthless through your false definitions.”

I purpose at present speaking of

“the doctrine of sacrifice.” Those of you who know what uses are made of it by Roman Catholics, need not be reminded of the importance of the subject. What does the Bible teach upon this matter?

All evidence goes to prove that the notions of the first men who lived upon the earth were very crude. The structure of the Hebrew language itself, though probably not in existence for two thousand years after Adam favours this idea. In early times men were little accustomed to abstraction, and could not conceive of God as disconnected with some locality; nor did they see any objection to a plurality of gods any more than a plurality of men. Ignorant men find no difficulty in believing this in Christendom. As the rain and the light come from the sky, the ancients came to the conclusion that God’s dwelling was upwards; and when they worshipped they did their best to get as near heaven as possible; for they worshipped on the mountains. Hector, according to Homer, offered sacrifices on the top of mount Ida—22 Il. 170—Strabo says that the Persians used no temples, but worshipped in high places. (Geo. xv.) “High Places” are often mentioned in Scripture as the worshipping places of Jewish idolaters. Balak also is said to have taken Balaam to the top of Bahal, that he might from the presence of God, curse Israel. Abraham, too, went to a high mountain to offer his son.

At a later period, when places of worship were built, we find these generally erected on the top of mountains, that the worshippers might be near to God. The temples of Athens and Rome were on mountains, and so was the temple of Solomon in Jerusalem. Tacitus explains this universal custom by saying that the mountain-tops are near heaven, and that there is a shorter passage thence to the gods for the prayers of men.

The ancients—especially Eastern nations, and the Bible is an Eastern book—gave gifts to their friends and superiors, to show their love or gratitude. They felt grateful to God, but as he was in the sky, and not on the earth, how could they present their gifts to Him? Who could carry them upwards? They observed that fire consumed what was burnt; the substance disappeared almost altogether. They observed, too, that smoke was the produce of combustion, and that smoke ascended to the sky. What was burnt, they reasoned, ascended heavenward in the form of smoke. Hence the origin of burning sacrifices. As they understood it, it was a mere conveyance of the people's gifts to God.

As men's notions of God degenerated, the idea attached to sacrifices became more base. The idolatries of the present day, as well as the worship of Moloch in ancient time, represent the conception of God to which the human mind tended after the first departures from the truth. The heathen then, as now, thought that God was like themselves, tyrannical, unfeeling, blood-thirsty, and mean. They thought nothing would satisfy Him but the witnessing of pain. Instead of offering the fruit of the earth, and the blood, as the life, of a choice and most valuable animal to God, to testify their gratitude and show their love, as they had been accustomed to do, they crouched with trembling at the altar, and hoped by pain and blood to satiate the cravings of a Juggernaut.

This last idea is never connected with Jewish or patriarchal sacrifices. Noah sacrificed after the Flood, but it was to express his thanks to God for his providential care. Solomon, also, at the dedication of his magnificent temple, sacrificed *twenty two thousand oxen and a hundred and twenty thousand sheep*. These animals were slaughtered not to appease an angry or satiate the bloodthirsty taste of a

cruel or unfriendly God. They were offered to show the king's and the nation's gratitude to God that He had permitted the temple at length to be finished. But that was not all. The flesh of these thousands of animals, fit for human food, was not wasted. The animals as wholes, represented by the blood, and some of the fat, were offered to God to express the nation's joy and gratitude. The flesh was then divided among the thousands of people, rich and poor, that they might feast together. It was a grand day for the poor, many of whom were in Israel, as there are many in England. It was meant that the day should be joyous and memorable; and many who, perchance, never enjoyed a good meal before or after, would ever think with pleasure of the dedication of the temple, and liberality of the king. On this point the sacred writer penned these words: "Solomon held a feast, and all Israel with him . . . fourteen days." On the fifteenth (*eighth, after the second seven*) day "he sent the people away; and they blessed the king, and went unto their tents joyful and glad." (1 Kings viii. 65, 66.)

These are the principal ideas which are found connected with Jewish sacrifices. Other sacrifices had reference to personal or national ceremonial cleansing, as I explained in my sermon on "The Blood of Christ." (See HOMILIST, March, 1868.) We—I refer to the majority of what are called evangelical Christians; we in these days attach to the word sacrifice, when it is used in connection with an animal slain, the idea of vicariousness. We fancy that the animal is slain for the sin of the sacrificer, and that *on account* of the death of the sacrifice the sinner is blessed. The sacrifice is thus regarded as furnishing the ground, the meritorious cause, on account of which God can bless the sinful; and we fancy, moreover, that the Jewish sacrifices had that significance typically.

This is a sad mistake, but it has grown amongst us uncorrected, like Aristotle's dictum about the stone and the feather. The heathen of old and the heathen of to-day connect this idea with their sacrifices; but then they look upon God as a being only to be dreaded, neither kind nor just, and they represent Him in Sheva, Juggernaut, and Kalee, which are supposed to drink only blood, and to like best the blood of man.

The Jewish sacrifices had nothing—not a trace of this idea. If you take the Old Testament and read it through, you will meet with a record of a vast number of prayers. The majority are not in any way connected with sacrifices; but some are. What is remarkable is this, that in these prayers there is *never* a reference to the sacrifice,—to any sacrifice. Examine very carefully 1 Kings viii., where a full report of the dedication or opening of the temple is given. An enormous sacrifice is offered to God—hundreds of thousands of oxen and sheep. Solomon offers prayer to God at the dedication. He stood, moreover, before the altar, while he prayed. He prays for himself and prays for the nation. He prays again and again for the forgiveness of sin: but what is remarkable is this, and it is what I wish you to remember if you have any desire to understand the Bible, which I trust you have, what is singular, is this,—Solomon never makes any reference to his sacrifices. He does not ask God, on account of the sacrifices or their significance, to forgive the people and bless the nation. He does not seem to suppose that the sacrifices were of any value, whatever might have been his faith, as pleas in prayer. The same silence in reference to the merit of sacrifices pervades the whole of the Old Testament.

What do we learn from this singular fact? A most important truth—viz., that the idea of merit attached to sacrifice was foreign to

the Jewish system of religion, and that godly men knew nothing of it until after the close of the Old Testament, and the departure of the spirit of prophecy. We learn, that whether our notions of sacrifice be right or wrong, the notions of pious Jews in the days of patriarchs and prophets did not correspond to those of which I have spoken, as our own.

At this stage of our discussion we may profitably inquire whether sacrifices, either patriarchal, Jewish, or heathen, were suggested by man or by God. Many in our day think that God suggested to mankind the notion of sacrifices; but the further back we go, and the nearer the apostolic days we come, we find the other opinion most prevalent—that sacrifices are human inventions. Had Cain and Abel been told to do what was so strange and new as the offering of sacrifice, I think it would have been recorded. I have explained before, how sacrifices originated. Justin Martyr devotes much space in his dialogue with Trypho, the Jew, to prove that even the sacrifices legislated about by Moses, were not divine; but that God introduced them into Jewish worship, as He did slavery and divorce into the Jewish code on account of the hardness of the people's hearts. We are in the habit of assuming that everything in the Mosaic code was absolutely good and the best for all ages, because God gave Moses a special revelation; but our Saviour told us that some things in that code were there on account of the hardness of the people's hearts. (*See Justin d.c. Trypho, capp. xxii., xl., xli.*)

It is difficult to explain the fact, that throughout the Bible God sets no value on sacrifices, on the supposition that they were of divine origin. And on the supposition that the Jewish sacrifices had any prospective reference to the sacrifice of Christ, it is impossible to explain those passages which speak

of them so disparagingly as my text. "To do justice and judgment is more acceptable to the Lord than sacrifice." According to Micah (ver. 22, 24), God says, "Though ye offer me burnt offering, and your meat offering, I will not accept them . . . but let judgment run down as water, and righteousness as a mighty stream." The sacrifices are useless apart from the good deeds. The good deeds—judgment and righteousness—give value to the sacrifices.

If the fortieth Psalm has reference to the Messiah, we perceive that the ancient Jews—the Jewish prophets—had no idea of his coming to be sacrificed or to offer Himself a sacrifice, as a Jewish victim in the Jewish sense; for in the Psalm he says, "Sacrifice and offering thou didst not desire . . . burnt offering and sin offering hast thou not required. Then said I, Lo, I come . . . to do thy will, O God."

Finding by a most careful examination of the Old Testament that the sacrifices mentioned in it had no reference whatever to anything then future; were, in some cases, like the passover lamb, simply commemorative of past events; in others were intended to be cleansing in their effect; for thus they were made God's property, and therefore so holy in themselves as to be able to give ceremonial cleansing, both to individuals and to the nation; this cleansing process was regarded as a reminder of the people's need of moral cleansing; but in most cases they were a means of giving God thanks, and of providing food for those who were allowed to eat them. Finding this to be the nature of the Old Testament sacrifices, the question arises: In what light were they regarded by the apostles, and in what sense did they use the word sacrifice?

Before coming to the testimony of the apostles, let me refer to the conduct of our Lord in reference to these sacrifices. Had they been such important elements of divine

worship as to have been instituted with an intentional reference to Himself. Is it not almost certain that He would have spoken of them, especially when foretelling his death to his disciples? He never referred to the ancient sacrifices, however, excepting to show their comparative insignificance. He said to the scribes and Pharisees who murmured at his kindness to the outcast: "Go learn what that meaneth, I will have mercy and not sacrifice." (Matt. ix. 13.)

The apostles, too, scarcely ever refer in any way to Jewish sacrifices, excepting the apostle Paul in the Epistle to the Hebrews. But here he simply speaks of the ancient sacrifices as illustrations. He does not suppose that they were intended or understood to have any reference to what was then future. His argument is this, and is intended to show the superiority of the Gospel to the law, and not to show their similarity: The literal blood of the sacrifices gave ceremonial cleansing, but only reminded the worshippers of their need of moral purity; but the figurative blood of Christ—the love of God as demonstrated in his death, has power over men's souls to make them love God and hate sin, and thus become holy. The apostle does not say that the sacrifice of our Lord in any way resembled the Mosaic sacrifices. He knew that would not have been correct. He uses the word in quite a different sense. His object is not to show the similarity of the sacrifices, but to show the superiority of that of Christ.

The sacrifice of our Lord had no resemblance to those of the law, and therefore could not be prefigured by them. A sacrifice was in every case a solemn religious act. Accidental death was never regarded as a sacrifice; nor was murder ever thought to be a sacrifice, nor could a public execution be a sacrifice in its Jewish sense.

One element was never absent. The sacrificer, mentally, gave the animal to God when he slew it. But our Lord was put to death by those who regarded Him as unfit to live, much more unfit to be presented to God. He was simply murdered by religious bigotry. He was brought to death by religious intolerance, as myriads of his followers have been. The sacrifice of Christ was no sacrifice after Jewish fashion. His was a sacrifice in a far higher, nobler, and truer sense—a giving up of life and all in God's service; a dying the most ignominious death rather than prove unfaithful to his word, unfaithful to his love, or unfaithful to the truth.

A greater sacrifice he could not have made, and a greater proof of his own love both to truth and to mankind he could not have given. And He being God, in showing

his love, showed the love of God to man. Thus, the death of Jesus, or the sacrifice of his life, becomes a medium of revelation—a revelation of the love of God. It becomes also a source of power. But why did our Lord make this sacrifice? Was it to appease an angry God? Was it to induce God to be kind to man? Was it to cause Him to love the world? Oh! No. God has always been angry with the wicked and always will be; but "let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto God, and he will have mercy on him." That is God's rule of conduct, as expressed in his own words. God has always been kind to man, and it was because He so loved the world that Jesus came and lived and toiled, and in the end sacrificed Himself that we may not perish.

GALILEO.

Notes on New Books.

BY A BARRISTER.

THE death of *Lord Brougham* has been the signal for the publication of a number of memoirs and narratives. Messrs. Charles Griffin, and Co., publish an excellent edition of the critical, historical, and miscellaneous works, collected under the direct care and superintendence of his lordship.

Lord Byron, Judged by the Witnesses of His Life, is the title of two volumes published in London by Messrs. Dulau and Co., and in Paris by M. Amyot. No novel of the day is more startling and strange than this story of Byron's life. Probably no novel-writer could create such an extraordinary character as that which is here revealed. Antecedently, one would have supposed it impossible that so much childish affectation and manly honesty, so much baseness and so much nobility, such love for the follies of the age, and such hatred of the ways of men, so many vices and so many virtues, could possibly have co-existed in the same individual. These volumes contain a good deal of information which has never before been published. They go a long way to support the opinion that Byron's worst enemy was himself; that a great deal of the censure which attaches to his name, is due to his own misrepresentations of himself, and his

views; and they lead to the inference that his genius and poetic power must be considerable, seeing that his fame endures despite the mistakes and culpabilities of his contradictory life.

The Gentleman's Magazine, one of the oldest members of the magazine family, and to which Dr. Johnson used to contribute, has just assumed a modern garb, and is published at a shilling by Messrs. Bradbury and Evans.

Messrs. Moxon and Co. have issued a new volume by Mr. John Edmund Reade, entitled *Memnon; and other Poems*. And Mr. Ellis publishes a new poem, by Mr. Morris, called *The Earthly Paradise*.

The Arundel Society (24, Old Broad Street) have now ready a new illustrated work of Mr. A. H. Layard, M.P., entitled, *The Broncaca Chapel, Florence*. It contains, amongst other things, a notice of the lives and works of Fillippino Lipi, Masaccio, and Masolino.

Mr. David Nutt publishes for Dr. J. Levy, the *Chaldee Lexicon on the Targums, Talmud, and Midrash*. The two volumes into which it is divided are an encyclopædia of rabbinical learning, and will be greatly valued by scholars interested in Semitic philology and Jewish divinity.

Mr. J. C. Plowden has published from the MSS. of his brother, the late consul Plowden, *Travels in Abyssinia, and the Galla Country* (Longman and Co.), with an account of a mission to Ras Ali in 1840. There is no book so well adapted as is this to give an accurate idea of the history of English relations with Abyssinia. Probably, after its perusal, the impression on the student's mind will be deepened, that the honest practice of the doctrine of non-intervention long ago would have saved us from our recent troubles; though it might have deprived an army of "the glory" which is now due to it for having—at the expense of an additional twopence on the income-tax—terrified the swarthy natives, and made their king commit suicide.

If *Four Lectures on Subjects Connected with Diplomacy* (Macmillan), which Mr. Montague Bernard, M.A., a professor of diplomacy, has published, are not as highly appreciated as their ability and learning suggest, it is because we have Abyssinia before us; and because people are arriving at the conclusion that negotiations with foreign nations cannot be, as the professor thinks, treated as an art separate from that of the conduct of business in general, but should be dictated simply by common sense and common honesty.

A book must be mentioned for readers who are interested in "spiritualism." In America spiritualism seeks wives; in England, money. The case of Lyon and Home recently heard in our courts, and Mr. Hepworth Dixon's book, suggest many interesting questions as to the mode in which spiritualism develops itself in other parts of the world. Mr. John P. Brown has published (Trübner) *The Dervishes; or, Oriental Spiritualism*. Besides being full of carefully collected and valuable information on the subject of its title, it is really a very useful work of reference on Eastern life.

Dr. Spencer Northcote, D.D., the president of St. Mary's College,

Oscott, publishes at Messrs. Longmans' a new, singular, and credulous work on the *Celebrated Sanctuaries of the Madonna*.

Messrs. Rivingtons are issuing *The Catena Classicorum*. This series of classical authors is edited by members of both Universities, under the scholarly direction of Rev. Arthur Holmes, M.A., Fellow and Lecturer of Clare College, Cambridge, Lecturer and late fellow of St. John's College, and Rev. Charles Bigg, M.A., late Senior Student and Tutor of Christ's College, Oxford, and Second Classical Master of Cheltenham College.

The Credentials of Conscience, published by Messrs. Longman and Co., is a work intended to supply a few reasons for the popularity of "Ecce Homo."

Dr. Hook, Dean of Chichester, has just published (Bentley) two more volumes, being 6 and 7, of *The Lives of the Archbishops of Canterbury*; which, in its way, is as interesting as Lord Campbell's *Lives of the Chancellors*.

Mr. Folkestone Williams gives us, in two volumes, published by Messrs. Allen, *Lives of the English Cardinals*, from Nicholas Breakspere to Thomas Wolsey.

Messrs. Hurst and Blackett publish, in two extremely entertaining volumes by Dr. Doran, *Saints and Sinners*; or, *in the Church and about It. Throne and Pulpit*; *Long and Short Sermons*; *The Joy Songs of the Church*; *Popular and Fashionable Churches*; *Country Clergymen*; *Stang in High Places*; *The Pulpit and the Boards*; are some of the many interesting topics touched on.

By the authority of the Austrian Government, Mr. Bentley publishes, in 3 volumes, *Recollections of my Life*, by the late Emperor Maximilian.

A second edition of Mr. John Stuart Mill's contributions to the *Westminster Review* on *Auguste Comte and Positivism* is issued by Messrs. Trübner.

Mr. Henry Kingsley gives us yet another novel, in 3 volumes, called *Mademoiselle Mathilde* (Bradbury and Evans).

A Ride across a Continent (Bentley) is the entertaining and instructive account which Mr. Frederick Boyle, F.R.G.S., gives, in two illustrative volumes, of his personal adventures and wanderings in Central America.

The naturalist will be well pleased with an excellent work, by Mr. Cuthbert Collingwood, M.A., M.B., Oxon, which is published by Mr. Murray, and entitled, *Rambles of a Naturalist on the Shores and Waters of the Chinese Sea*.

A work worth reading has just appeared, entitled *Terra Mariæ: or, Threads of Maryland Colonial History*, by Edward D. Neil. The story, on the whole, is well told.

A work of ecclesiastical interest on *The Constitution of Papal Conclaves*, by W. C. Cartwright, is issued by Edmonston and Douglas, Edinburgh.

A Life of Sir John Richardson, C.B., one of England's Arctic worthies, a brave man and a successful explorer, has been ably written by the Rev. John McMaith, and published by Messrs. Longmans.

Dr. Milman, Dean of St. Paul's has issued, at Mr. Murray's, a second edition, in nine volumes, of his *History of Latin Christianity*.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

BIBLICAL COMMENTARY ON THE OLD TESTAMENT. By C. F. KEIL, D.D., and F. DELITZSCH, D.D. Translated from the German by REV. JAMES MARTIN, M.A. Volume I. Edinburgh: T. and T. Clark.

A good Commentary on the twelve minor prophets will be welcomed. "The minor prophets," says Dr. Henderson, "have generally been considered more obscure and difficult of interpretation than any of the other prophetic books of the Old Testament." Besides the avoidance of a minute and particular exhibition of the more general aspects of events only, which are justly regarded as essentially characteristic of prophecy, and the exuberance of imagery, which was so admirably calculated to give effect to the oracles delivered by the inspired seers, but which to us does not possess the vividness and perspicuity which it did to those to whom it was originally exhibited, there are peculiarities attaching more or less to each of the writers, arising either from his matter, or from the manner of its treatment, which presents difficulties of no ordinary magnitude to common readers, and many that are calculated to exercise the ingenuity, and, in no small degree, to perplex the mind of the more experienced interpreter. We are frequently left to guess historical circumstances from what we otherwise know of the features of the times, and sometimes we have no other means of ascertaining their character than what are furnished by the descriptive terms employed in the predictions themselves. The two German theologians approve themselves fully competent for the task which they have undertaken, and the translator, while doing justice to the original, gives us language remarkably free from the stiffness of a translation.

ANALYTICAL COMMENTARY ON THE EPISTLE TO THE ROMANS. By JOHN FORBES, LL.D. Edinburgh: T. and T. Clark, 38, George Street.

"AMIDST the multiplicity of Commentaries," says the Author, "that we possess on the Epistles of St. Paul, there seems still to be a want of a concise analytical commentary, the great object of which shall be to enable the Biblical student, while keeping prominently before him the text, to trace the plan and train of thought followed by the apostle, to mark the transitions and connecting links in the argument, and to perceive the

mutual relations and independence of its various parts. Instead of the profusion of notes on every minute phrase and difficulty, amidst which, the connection is lost and the attention distracted and wearied, such a commentary ought to be so brief as to enable the reader, almost at one sitting, to survey the whole subject in its general bearing and connection—the peculiar difficulties and points requiring elucidation being reserved for separate notes or dissertations.” The author regards the arrangement of the text by parallelism as the best method of furnishing an analysis of the epistle, and certainly his work justifies his belief. The work is remarkable for its originality, scholarship, and the fresh light it throws on many of the utterances of Paul in this epistle, in which there are some things hard to be understood. As the work does an important service, which no other commentary on this epistle accomplishes, it must find its way into the library of every Biblical student.

THE CHRIST OF HISTORY. By JOHN YOUNG, LL.D. London: Messrs. Strahan and Co.

WE heartily welcome the fourth edition of this valuable work, with the addition of a brief criticism of Renan's “*Vie de Jésus.*” We have more than once called the attention of our readers to this valuable production, and heartily recommended it to their notice. Whilst in vigour of thought and literary power it is not excelled by either “*Ecce Homo,*” or “*Ecce Deus,*” it presents to us a clearer, fuller, and more satisfactory view of Christ than either. The author's preface, though short, is a fair representation of his work. “The book appeals to those who are prepared to treat with dispassionate criticism, one of the gravest subjects of human inquiry. The argument, in its idea and in its construction, differs essentially from those by which the truth it seeks to establish has hitherto been supported. It is purposely cumulative, and if the conception be just and the execution answer to the conception, it must increase in force with the close. A profound mystery is here commended to the judgment and conscience of thoughtful and candid men; a mystery which is full of light and life and glory. There is One Wonderful Person—only one, of all that ever dwelt on this earth—who had more immediate, constant, and perfect access to the Infinite Fountain of Being, than was possible to the constitution of a mere creature.”

THE DOCTRINE OF THE ATONEMENT AS TAUGHT BY CHRIST HIMSELF.
By REV. GEORGE SMEATON, D.D. Edinburgh: T. and T. Clark.

THOUGH we can neither accept the author's theory of the atonement, which is that of a legal substitution, nor regard him as succeeding in getting his idea out of the utterances of Christ Himself, we highly appreciate his work on other grounds. First: He has gone to the true source for information on the subject. Christ is the best Teacher of his own religion. He is to be interpreted neither by the prophets nor the apostles, but they are to be interpreted by Him. We accept their utterances only as they agree with his. He alone hath seen God, He alone

can fully reveal Him and his ways. We rejoice when we find theologians sitting at his feet and learning of Him. Secondly: He furnishes a very able and fair sketch of the various theories of the atonement that have been propounded. He treats the opinions of those who differ from him with respect, and fairly states his objections to their views. Thirdly: He throws much fresh and important light on many of the sayings of our Lord. For such reasons as these we recommend this work as a most valuable contribution to theological science.

THE PREACHER'S PORTFOLIO: Containing Two Hundred and Fifty Outlines of Sermons. By Eminent European and American Preachers of the Seventeenth, Eighteenth, and Nineteenth Centuries. Two volumes: London: Marlborough and Co.

THE title of these volumes led us to expect much that would help us in our pulpit work. In all literature nothing approaches in worth to germs of true sermons. They are the bread-corn of souls. The sketches, however, which we welcome, are only those which bring out the Divine ideas of a passage into a true philosophic order for a practical purpose. "Skeletons" like some of those contained in these volumes, like all skeletons, are ghastly and worthless things. Out of the few that are worthless, however, there are many that are valuable. Those of the Editor's are decidedly amongst the best.

THE NATIONAL ENCYCLOPÆDIA. A Dictionary of Universal Knowledge, by Writers of Eminence in Literature, Science, and Art. Vol. XII. Specific Gravity—Trade Marks. London: William Mackenzie, 22, Paternoster Row.

WE are truly glad to receive another instalment of this excellent work. The variety and amount of information each volume contains is truly amazing, and as a rule the information is imparted not only in a condensed form, but with great clearness. The work forms, in truth, a library in itself. The man who has it on his shelves, though he had no other work, if he diligently studied it, would be abreast of the age in almost every branch of knowledge. The next volume we believe will complete this "NATIONAL ENCYCLOPÆDIA."

THE GROUND AND OBJECT OF HOPE FOR MANKIND. Four Sermons, by REV. F. D. MAURICE, M.A. London and Cambridge: Macmillan and Co.

HERE is another volume from the pen of one of the most prolific, respected, influential, theological writers of the age. It contains four sermons, the subjects of which are, the Hope of the Missionary—the Hope of the Patriot—the Hope of the Churchman, and the Hope of the Man. The sentiments are in accordance with the author's well-known theological views. The style has all the characteristics of his previous works, and the spirit is catholic, reverent, and practical. Mr. Maurice is one of those few authors whose thoughts will live and grow long after he has been gathered to his fathers.

THE HERO OF THE HUMBER; Or, the History of John Ellerthorpe. With appropriate reflections by Rev. HENRY WOODCOCK. London: Elliot Stock, 62, Paternoster Row.

THIS book contains a brief record of remarkable incidents in his career as a sailor; his conversion and Christian usefulness; his unequalled skill as a swimmer, and his exploits on the water, with a minute account of his deeds of daring, in saving with his own hands, on separate and distinct occasions, upwards of forty persons from death by drowning. Whilst this work has all the interest of romance, it has all the force of fact told in an earnest spirit for practical purposes.

COMMENTARIES. Smith, Pierson, and Gouge, on the Psalms. Edinburgh: James Nichol; London: James Nisbet and Co.

SMITH in this volume takes the first Psalm; Pierson, the twenty-seventh, eighty-fourth, eighty-fifth, eighty-sixth, and eighty-seventh; and Gouge, the one hundred and sixteenth. The volume contains a memoir of Smith and Pierson, written by Mr. Grosart, in his best style; the memoir of Gouge having appeared in his commentary on the Hebrews. It is a handsome volume, abounding with many excellent thoughts upon those portions of Scripture on which it treats.

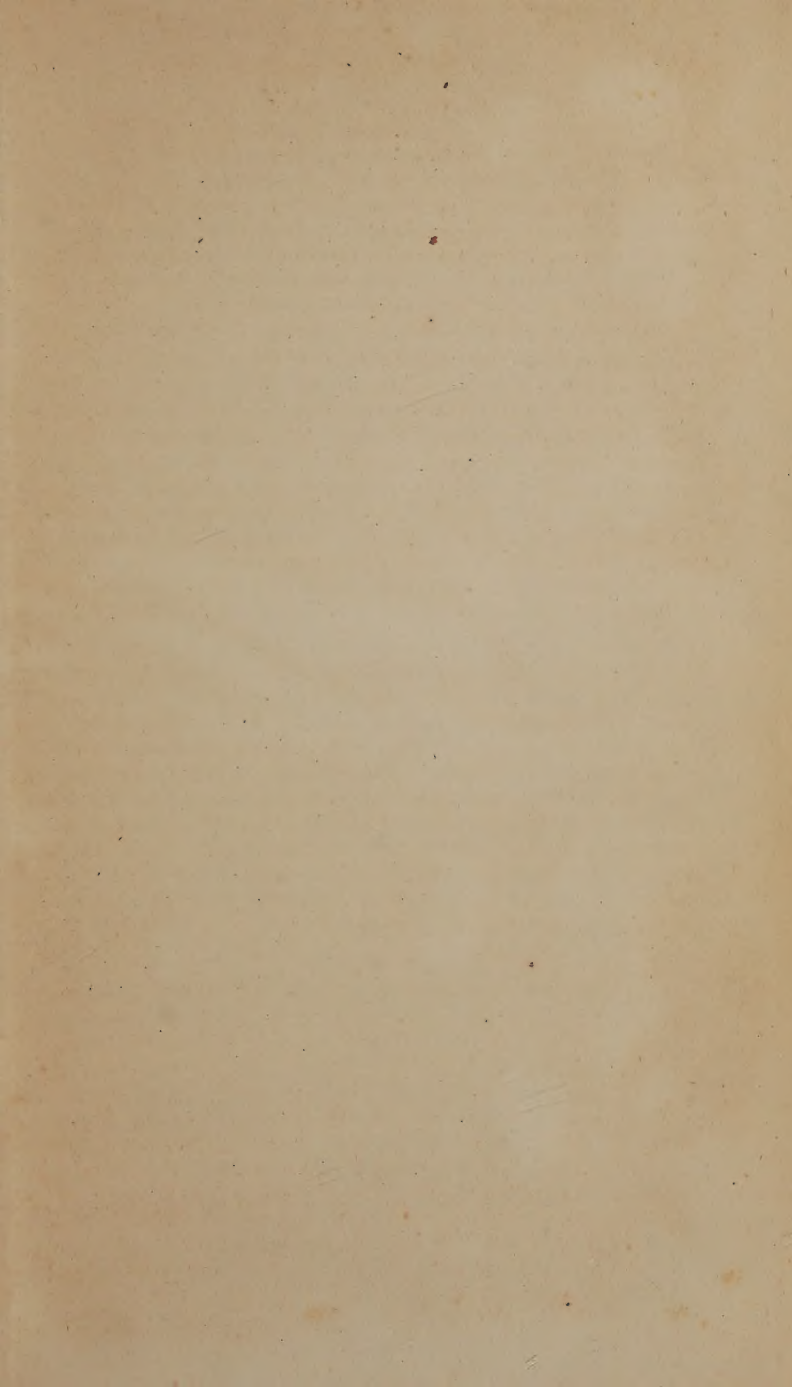
THE STUDY OF THE BIBLE. By HENRY DUNN. London: Simpkin, Marshall and Co.

MR. DUNN is doing great service in the cause of sacred literature. He exposes popular errors, and brings into light unrecognized truths. He frees many passages from the clutches of bigotry, and clears from many a divine utterance the haze of sickly sentimentalism. His style is clear, sententious, and vigorous. He writes not for the sake of writing, but for the sake of telling out what are convictions in his soul. The little work before us should be read by all.

THE RUINS OF BIBLE CITIES. By EBENEZER DAVIES. London: Elliot Stock, 62, Paternoster Row.

THIS is a very useful and interesting work, crowded with valuable information, on subjects of greatest historic interest and moment,—subjects serving to illustrate and confirm the great facts of Biblical history. Mr. Davies has done good service in this work, and we trust that he will live to see it running through many editions.

CHRISTIANITY AND MODERN PROGRESS. By REV. ALEXANDER RALEIGH, D.D. London: Jackson, Walford, and Hodder. An able Discourse on an important subject. THE PRODIGAL SON. By REV. MORLEY PUNSHON, M.A. London: James Clarke and Co. Four Discourses in Mr. Punshon's usually florid, graphic, and able style.



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